

CHRISTIAN SCIENCE BROTHERHOOD.

FAITH
HOPE
LOVE
FIDELITY
MEEKNESS
CHASTITY
BROTHERLY
KINDNESS
PRAYER
WORK

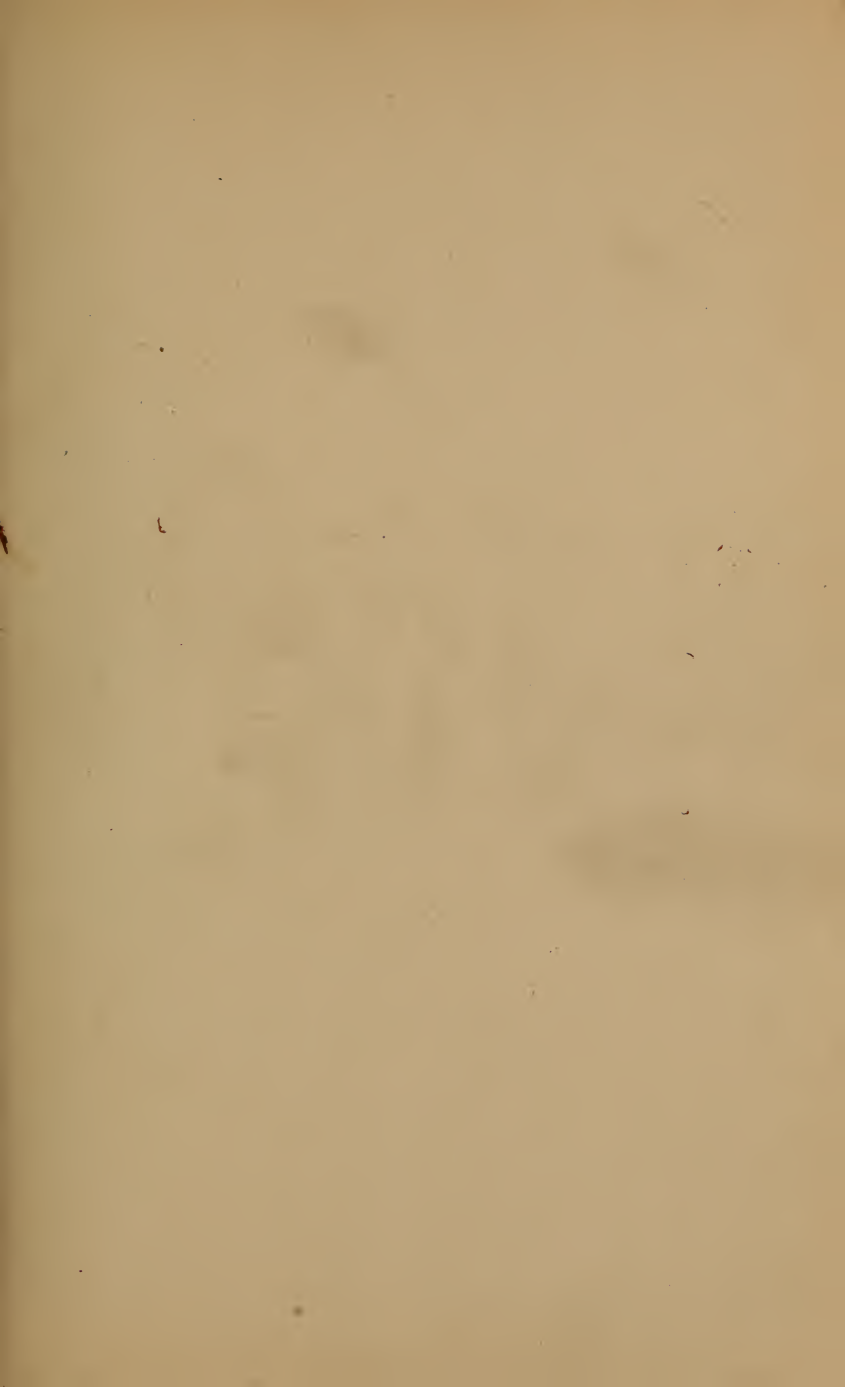
OUR CREED
Let this hand lead
and thou shalt find the
STRAIGHT PATH TO
ETERNAL LIFE.

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CHRISTIAN SCIENCE BROTHERHOOD

AND ESSAYS.

GOD AND HIS ATTRIBUTES,
CHRIST AND HIS MISSION,
THE DEVIL AND HIS WORK,
THE BIBLE—ITS TRUTHS AND ERRORS,
SPIRITUAL GENESIS,
CONDITIONAL IMMORTALITY,
MODERN SPIRITUALISM—TRUTHS
AND ERRORS,
THE UNIVERSE,
THE MILLENNIAL REIGN,
INSPIRATION.

BY

JOHN MURRAY CASE,

COLUMBUS, O.

HANN & ADAIR, PRINTERS.
1894.

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A Modern Prophecy.

In the year 1850, an old man quite at the verge of the grave and with that inner vision that often comes at such a time, thus prophesied: "There must be one raised up who shall be so instructed in the ways of God and so imbued with his Spirit, as for the sake of the love of God and man and truth he shall sacrifice all therefor—life itself if need be. He shall be the herald of the dawn of the reconstruction of society and the establishment of Celestial government on earth. He shall become gifted with the power of speech to thrill the nation and yet be so meek and humble that there shall be none like him in all the land. He shall be like unto a woman in tenderness, sympathy and love, and yet the strongest and proudest in all the land shall not have strength like unto him. He shall be universally gifted so as to draw from all sources of knowledge to illustrate his teachings and shall paint man's glorious future in colors beautiful to behold. He shall be of a meditative turn of mind; the sacredness of that which flows through him shall become manifest, and he shall feel that of himself he is nothing and that God is all in all. He shall become known as the divine messenger through whom cometh heaven's mandates unto the people. The age demands such a one and in due time such a one will come."

W. J. CUSHING.

PREFACE.

The contents of this book are so unusual as to demand an explanation. This will require some personal statements, which the author would gladly omit were it possible, and at the same time make the subject intelligible. He will, therefore, be pardoned for introducing a short biographical sketch upon matters directly connected with the work.

I have always been moved upon and more or less influenced by a psychic force. This seemed to have been inherited, and at a very early age developed to such an extent as to alarm my parents. I do not know the origin of this force, whether it is some subtile fluid connected with my own nature or whether it emanates from some individualized intelligence distinct from my own personality.

I know only that at times it has such power over my body and mind as to make me almost an automaton. When a lad I often was led away into secret hiding places, and would there sit and write on pieces of slate strange messages, and talk to

this second self as to an individual — not in audible voice, but in a kind of impulse soul language.

In 1874 the force came upon me with more than usual power, and I became for two years active in the promulgation of the doctrine of Christian spiritual communion as in opposition to the anti-Christian spiritual element. At that time a wave of Christian thought permeated spiritualism, and sought to form a distinct organization, and met at Philadelphia in 1876 for that purpose, but there was not enough Christian spirit in it to recognize the name Christian. From that time forward I withdrew from any further work in the interest of spiritualism, as the vital forces controlling it were almost wholly anti-Christian, and are still.

I produced some inventions and organized a manufacturing company, which proved successful, and for several years gave my whole life and energy to that business. But all at once there arose in me an unaccountable dislike of the business, and my own inventions, which had cost me years of labor, and in which I had formerly had such pride, I began to hate. I finally sold out and concluded to retire. Then there immediately took possession of me the old impulse to work in the interest of the apostolic faith. I have fought against it as a delusion, yet still the "Voice" has continuously followed me.

Being connected with a large manufacturing company for so many years, and through my inventions I have become known in every country where wheat is milled, and my feelings have been that for me to now start out as a "religious reformer," those who knew me would conclude I had gone crazy.

To test the "Voice" I went off into the hills of Southern Ohio, and took up my abode alone, where I wrote, almost automatically, the basis of a "Religious Brotherhood," substantially as herein printed. I then returned home only to lose faith and to refuse to be led into such a delusion. Then came a period in my life so remarkable that I dare not record it, for the most mysterious experiences of John Bunyan, before he began his Christian work, are scarce a parallel.

After much suffering I concluded to obey the "Voice" and went to Chicago, thinking I would lecture Sundays, and thus in a safe way test the "Voice" and my own capacity for such a work. But the walls of that great city seemed to frown upon me, and I lost courage again, and began to plan to go into my old business, when at once the old discordant and wretched experiences, as though there was a battle between two great forces, came upon me and threatened to destroy me.

I then concluded to obey a feeling that had been

with me for several years, and to hide away somewhere and see what the developments would be. I took my daughter Ethel and came here to Florida and settled in a little cottage out in the country, which I now occupy.

On arriving here the "Voice" at once took possession of me and pushed me, as by a strong wind, down by the banks of the St. John's River, in the immediate rear of our home, when I buried both hands in the water, and raising them impetuously flung the dripping fluid out into the tide, and waved my hands and fingers after it in an excited manner. I could not understand the meaning of such a strange manifestation, but soon my fingers stopped, when I heard the "Voice" distinctly utter the words, "Even as these drops shall mingle with the ocean and shall flow onward until they shall touch upon every land, so shall be the words of thy mouth." I then hid away in the bushes and fell down upon my knees and wept.

I had no distinct idea as to what I was to do or how it was to be done, and still had doubts as to the genuineness of the call to a religious work, or that good would come of it, because I felt so incompetent and unworthy. I, therefore, concluded to write up some lectures on temperance and enter that field, for in that work I felt the world would not be so prone to call me insane. I tried, day

after day, to write something in this line worthy of hearing, but my mind was a complete blank, and my hand a dead stick. I gave that up and then endeavored to prepare some lectures on "Holy Homes;" or "How to Make Home a Paradise." I could make no headway in this; my hand was equally dead and brain dormant.

Finally I took up the old manuscript, which I had written in the woods of Southern Ohio, when my brain began to blaze and my hand leap with emotion. I went over it and made some modifications, and then proceeded with the several essays as herein published, which have all been written without any premeditation or forethought as to what I would say. The inspiration has come upon me in bundles of thought that have throbbed themselves into me, and what I have done has been simply to arrange them in my own imperfect language.

I have had some very strange experiences during the writing of these essays. There has been considerable disagreement between my own thoughts and those of the "Voice." My own mental activity has been constant and unusually illuminated, but my will seemed to be locked up as it were. I have hundreds of times been made to stop in the middle of a sentence or word, and have often discovered from this that I was going wrong. There

have been many times when the thoughts written were not in conformity to my own views, when there would follow a kind of whipping action of the mind — an impulse of the “Voice,” then a will of my own thoughts, and a jumping about of the hand — a battle between the forces, until I have been compelled to submit or stop writing.

My hand has seemed to have been appointed as guard to the “Voice;” for when I have started to write anything which the “Voice” opposed, the hand or fingers detect it in advance, by a sensation of inward pressure when the word is opposed, and by a sudden jump when there has been objection to the subject matter. In fact the hand has been the only member of my body I have distinctly recognized during the writing of these essays, my sense of self and surroundings having been almost completely absorbed.

When I wrote a strong paragraph in defense of the truth that the coming of Christ is near at hand closing with the line, “I tell you, my brother, it is upon us,” my hand instantly jumped from the paper and flung itself around my neck over the left shoulder, then the left hand flew over the right shoulder, the arms crossing each other, then I was lifted from my seat and pushed out into an adjoining room, where the light was not so glaring, when a form appeared about a foot in front of me.

My arms seemed to at once become attached to the spirit or apparently to vanish and the spirit arms take their place, and patted me upon the shoulders and face in the most loving manner and embraced me. It then raised the right hand and placed it upon my head, when I experienced a thrill of ecstasy I have never before known. The spirit then vanished, when I returned to see what I had written, and blessed God and believed.

When I wrote the little story "How God Makes a Spear of Grass to Grow," the writing was substantially automatic. The hand did almost all, while I sit and laughed like a fool and could not understand why. When it was completed I jumped up and ran out into the yard and continued to laugh spasmodically and throw up my arms in a state of ecstasy, as though there were a lot of jolly spirits all around me having some good jokes with our oracle over his unique description. These are only samples of the many strange manifestations of the "Voice."

I have now completed this part of my work, and it has been the most pleasurable task I have ever performed; I have been in a state of joy all the while. Whether it will lead to an organization embracing the primitive doctrines and powers of the apostles or not it does not matter, so long as

it shall have an influence in hastening the day of the one great Brotherhood.

We know a great deal more about the practical part of life than we did twenty years ago, and that it is unwise to expect a religious organization of any magnitude to spring into existence at once, neither would such be advisable, as it would become a wreck as quickly as builded. If five Brotherhoods, sound in the faith and endowed with the gifts of the spirit, can be built up in five years, it were much better than that five thousand should be organized at once, for in the five we shall have a base upon which to build—pure, holy, modest, with principles and line of work well under control, while in an abnormal uprising, we should simply have a great *wonder* without any spirit in it, except the spirit of *confusion*.

We do not expect to become an Ecclesiastic in this work, for that is a field of labor for which we believe we are not adapted; but we shall expect soon to issue a Periodical devoted to this line of thought, and shall hope for the support of all good Christians who have had glimpses of the beautiful beyond.

Those who are not interested in our plan of organization may skip that; but in our Essays, we are persuaded they will find much that is new and calculated to stimulate thought. There are many

unusual theories advocated which cannot be conclusively demonstrated, because they relate to matters that are not capable of absolute demonstration; but the evidences presented that Christ has a second mission, and that it is near at hand, and that eternal life is a condition to be attained, though the new birth and obedience to law, we feel cannot successfully be contradicted.

We wish to say distinctly that we have no ambition to become prominent in the establishment of a new branch of the Christian Church. We give the plan of organization for a Christian Brotherhood as a means of stimulating thought, and should it lead to a nucleus for the wider extension of Christian endeavor, God, in his own good time, will raise up instruments to perfect that nucleus, and carry forward that work.

Should any be inspired to assist in this work, financially or by the establishment of a Brotherhood, the writer would be glad to hear from them.

THE AUTHOR.

POSTSCRIPT.

After completing this book, we were about to send it away to the publishers when we were commanded to "hold for a time." Then we began to write a very strange production entitled the "Great Maldia," an occult work of prophecy. In the midst of this work we were commanded by the "Voice" to "go home," and upon arriving at home, read in the next morning's papers a notice that our wife had sued us for a divorce, making serious charges against us. All this proves the truth of the visions in our "Great Maldia," which work will soon be published so far as written.

Christian Science Brotherhood.

Elder.—(Addressing the minister.) Brother, a penitent soul stands at the door of the Temple knocking.

Minister.—"I am the door" (sayeth the word). "By me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Let the stranger in all humbleness and meekness of heart approach God's Altar.

NOTE.—The Elder will conduct the convert to the front of the pulpit; the minister will continue the following services:

Minister.—My friend, in entering into this spiritual alliance, you will not be required to subscribe to any rigid theological creed as a condition of membership. We are all seeking higher life, believing that true religion and true science are inseparable. We, therefore, admonish all to study well the teachings of Christ and his apostles, that they may act their whole duty toward God and man; and to inform themselves upon the sciences of life, that they may be fortified against false

doctrines and the materialistic spirit of the times.

In the establishment of degrees or circles this Brotherhood is following, as we believe, a principle which governs in the spiritual spheres. We read of the third heavens and the seventh heavens, indicating that heaven is an abode of continuous unfoldment.

In the Circles of Brotherhood we seek to lay broad and deep the basis of a true manhood, without which a Christian life is impossible. In the Circle of Purity we cleanse the spirit and purify the tabernacle of the soul; and in the Circle of Holiness we reach continuously upward to a higher and holier life.

Each of these degrees have their individual lessons, duties and responsibilities. Will you enter upon these duties and responsibilities with a determination to press forward, as God shall give you strength, until you shall attain to perfect spiritual unfoldment?

Answer.—I will.

Minister.—May the Lord God of heaven and earth, and the Lord Jesus Christ, his son, and the ever present Holy Spirits endow you with strength and make you fruitful in good works until you shall be gathered with the redeemed in heaven.

NOTE.—If the member has been baptized this service will be omitted.

Minister.—And now I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The baptism of water has no cleansing virtues within itself. It is an outward acknowledgment to the world that you have entered into the fold of Christ. It is also emblematic of the cleansing of the carnal body, whereby it will be made a fit dwelling place for the inner spirit. But there is a higher baptism that comes to us all when we have been purged of sin, and that is the baptism of the Holy Ghost. But this baptism is not given until the tabernacle of the soul has been purified by the crucifixion of the flesh, whereby all carnal desires are brought into subjection to the holier instincts of the soul. Be ye, therefore, mindful of this temple of the indwelling spirit, that it shall put away all selfishness, licentiousness, covetousness, untruthfulness, uncleanness, and every unholy thought, keeping always in mind that you are "encompassed about by a cloud of witnesses," and that the Holy Ghost cannot enter into the abode of the unclean. When you have cleansed your soul from all worldly lusts then may the Holy Spirit come and dwell within you and become a part of your being, and angels will minister unto you, and you may be baptized with fire, and re-

ceive of the spiritual gifts promised to all who believe on and do the will of the Master.

But if your body be an unholy temple, then will the spirits of the unholy enter therein, and turn your footsteps away from God and into the broad road that leads to death. Pray, therefore, unceasingly, that all disobedient and doomed spirits that creep in unawares shall be cast out, and that holy angels may continuously minister unto you and feed your spirit until you shall be filled with the Holy Ghost. Amen.

We will now minister unto you the degree of Brotherhood.

Circle of Brotherhood.

Under the teachings of Christ we must look upon all men as one brotherhood, and the federation of nations into one great kingdom in which Jesus Christ shall be the spiritual head as the final fulfillment of divine prophecy. We know of a truth that discord and strife and war must needs be until the final great conflict, which we believe is near at hand, after which "The sword shall be beaten into plow shares and the spear into pruning hooks; neither shall they learn war any more, for He hath made of one blood all nations to dwell upon the face of the earth." We, therefore, teach

peace and brotherly love, to the end that when Christ shall come he shall find the seed sown for the harvest of the great day.

In taking this sacred degree of Brotherhood, you will obligate yourself, so far as it is in your power, to maintain the following most solemn covenant. It embodies nothing but what was taught by the Divine Master, and if your heart be always filled with love it will prove an easy cross to bear.

Repeat after me the following :

COVENANT OF BROTHERHOOD.

I will love my brother as myself, || I will minister unto his wants in distress || even as unto my own body || and my own beloved || whom God has given or may give unto me. || I will deal justly with my brother || and if he does me an injury || I will repay him with kindness. || I will eschew all malice, || all deceitfulness, || all uncharitableness toward my brother, || and if he is in danger of falling, || I will reach forth my hand and lift him up. || I will visit him in sickness and distress, || in adversity and in prison, || when hungry I will give him food, || when naked I will clothe him. || I will not speak evil of my brother, || though he shall fall into sin, || but will counsel him to a holy upright life ; || and whoso is my brother is also my

sister, || and my sister is my brother; || for we are all one in Christ. || I will do all in my power to sustain and build up the Christian Science Brotherhood, || and will give to it of my substance, || as God in his goodness shall give unto me. || To this end I will see to it || that the evangelists of our church || shall have shelter and food and raiment, || and my purse strings shall be loosened || to send them forth in their holy work.

MINISTER'S ADMONITION.

And now I admonish you in the name of the searcher of all hearts to be faithful unto these sacred vows, for they are not the voice of babbling mouths and vain boasters and hypocrites, puffed up in their own conceits; but they are the words of soberness, and let them sink deep into your heart. And remember, my beloved, that you keep inviolate that sacred commandment of Christ "Love God with all thy mind, and with all thy soul, and with all thy strength, and love thy neighbor as thyself, for in this you fulfill the whole law and the gospel." For no man can thus love God and his brother unless he be a child of God. And if he be a child of God he will fulfill all God's commands. And remember, also, that "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne

of His glory; and before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right and the goats on the left. Then shall the King say unto those on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in; naked and you clothed me; I was sick and you visited me; I was in prison and you came unto me." Then shall the righteous answer Him saying: "Lord, when saw we thee an hungered and fed thee; or athirst and gave thee drink; and when saw we thee a stranger and took thee in; or naked and clothed thee; and when saw we thee sick and in prison and came unto thee; and the King shall answer and say unto them, verily I say unto you in as much as you did it unto one of these my brethren, even these least, you did it unto me."

And now I extend unto you the hand of fellowship, and accept you as a member of the Circle of Brotherhood in our holy communion. May the seed sown this day find an abundance of the pure waters of love springing up in your heart, that it may grow, and ripen, and bring forth fruit an hun-

dred fold, which shall be returned unto you in that everlasting kingdom of recompense and reward.
— AMEN.

The Congregation will read, responsively, the following lesson:

MINISTER.—*I am in darkness, Righteous One. Lead me out of this spiritual night.*

CONGREGATION.—Take my hand, kind Father, take my hand.

M.—*I am out on a stormy sea, and the waves roll high. Leave me not here to perish Righteous One.*

C.—Take my hand, kind Father, take my hand.

M.—*With mine outstretched hands reach I unto Thee. Like blind a man stretch I forth my right arm.*

C.—Take my hand, kind Father, take my hand.

M.—*I wade through the dark waters. My feet are upon the sinking sands. There is no sure foundation under me. Save me Righteous One ere I perish.*

C.—Out of the darkness; out of the black night, I cry unto Thee—Take my hand, kind Father, take my hand.

M.—*Thus day and night while my spirit was in hell, I cried unto my Father, and he reached forth unto me and lifted me up, and led me out of the darkness. Lead me on, kind Father, lead me on.*

C.—Unto all of us who have cried unto Him

hath He stretched forth His loving arm. Lead us on, kind Father, lead us on.

M.—*He brought me up out of the dark waters — up from the sinking sands, and placed my feet upon the solid rock — even the Rock of Ages.*

C.— Let us rejoice in our refuge. Make us firm upon this rock, oh Righteous One, and guard us from all sin.

M.—*What is sin that my soul abhoreth?*

C.— Sin is inharmony. Sin is enmity. Sin is the mother of death.

M.—*What is holiness that my soul coveteth?*

C.— Holiness is harmony. Holiness is love. Holiness is the Father of life.

M.—*Who will give unto me holiness of heart?*

C.— The shepherd will give it unto me. Let me go unto my shepherd.

M.—*Who is my shepherd?*

M. AND C.—“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of death, I will fear no evil for Thou art with me; Thy rod and Thy staff comforteth me. Thou preparest a table before me in the presence of mine enemies; Thou annointest my head with oil; my cup runneth

over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord."

"Praise the Lord who is from everlasting to everlasting." "Let everything that hath breath praise the Lord. Praise ye the Lord."—AMEN and AMEN.

INVOCATION.

SONG.—By the congregation.

[Here may follow, if time permits, a love feast of song, exhortation and prayer, devoted to the interests of the Circle of Brotherhood.]

NOTE.—In the organization of new Brotherhoods the two following degrees, or Circles of Purity and Holiness may be administered to such members as are spiritually prepared, that the Brotherhood may be completely organized; but in all other cases there must be a probation of three months before taking the degree of Purity and six months before taking the degree of Holiness, that through spiritual fasting and constant prayer the body and soul may be the better prepared to take upon themselves these higher and nobler aims. It is, however, permitted that those who have been members of other Christian bodies, for one year previous, and who are living pure lives may at once be admitted to the higher Circles.

The object of these degrees is that we may conform as nearly as possible to a condition which we find in all life on earth, and which we believe prevails in heaven; that is, the attainment of perfect holiness is a matter of spiritual growth. The spirit, darkened by sin, cannot instantaneously become resplendent with holiness any more than a depraved inebriate can instantly change his physical appear-

ance to that of a holy man of God. In both cases it is a matter of healing the wounds which sin has inflicted.

Besides this, there are those who would be blessed through a membership in the Circle of Brotherhood, who could not be induced to give up all the selfish gratifications of the flesh, and to all such our Circle of Brotherhood offers a spiritual home where their souls may not retrogress or become lost, although they do not reach the higher temple of spiritual unfoldment in this life.

Circle of Purity.

My beloved you have been admitted to the holy communion of our temple, and duly installed into the Circles of Brotherhood, and instructed in its duties and responsibilities. In this Circle you have been expected to prepare the body and the spirit for a higher plain, the responsibilities of which you are now about to assume. Measure well, therefore, the step you are now taking, and if there be doubt in your mind as to your spiritual strength to sustain this higher position, you had best retire in humble prayer and hope, until God shall lift you up. For we would not have one who has gone up higher fall, for of him it is written: "When the unclean spirit has gone out of the man he passes through waterless places, seeking rest and findeth it not, then he sayeth, I will return to my house whence I came out, and when he has come he findeth it empty, swept and garnished.

Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first." But, if you believe in your heart, relying on God, that you will keep, inviolate, the sacred vows of the Holy Circle of Purity, then repeat after me the following solemn obligations:

COVENANT OF PURITY.

Thou hast given me a body, oh God, || as the dwelling place for my inner spirit. || I will keep this body clean || for the glory and purification of the spirit. || Thou hast given me a spirit, oh God, || with capabilities for endless unfoldment. || I will keep this spirit pure || that I may attain to eternal life. To this end, oh God, || that my body and spirit may be acceptable unto thee. || I do this moment solemnly resolve, || thou, oh gracious Father, being my helper, || that I will subordinate my carnal nature to thy holy will. || I will abstain from the habitual use of all intoxicating drinks. || I will cast from me all narcotics, || tobacco, opium and other injurious drugs || that poison my body and degrade my spirit; || I will speak evil of no one; || I will be chaste in all my intercourse with the world; || I will not profane God's holy name || or pollute my mouth with unclean words; || I will

keep my soul on guard || against unclean and unholy thoughts, || to the end that my spirit || may be clothed with the garments of purity. || God witness these, my desires || and solemn vows || and keep me under the shadow of his hand. ||

MINISTER'S ADMONITION.

My beloved, if thou wouldst make thyself white as the swan thou must, like the swan, be diligent in thy continuous bathing, for if the fowls of the water abhor even a speck on their plumage, how much more should you glory in the purity of body and soul ; for hath not God made you higher than all of his creatures. Behold every unclean thought leaveth its stain upon the soul, and thou canst not hide it from God or man. As a smoked glass casteth a dismal light, yet it is seen by all in the room, even so thou canst not take darkness into thy soul, but it will shed its gloom upon thy brother.

Look thou into the face of a holy man. Behold there is a halo round about him that encompasseth his whole being, and the light of his countenance gladdens the household. Yet there is no material light there. It is the light of the soul reflected upon our inner spiritual vision. Behold, again, the faces of the drunkard, the licentious, the covetous and all who are unclean in spirit. They are shrouded in darkness, which to the spiritual per-

ception of the holy in mind, is as apparent as a dark mist that broods over the polluted waters. Yet there is no material darkness there; only the darkness of the soul. Look thou to the water lily. It springeth up out of the dismal pool, surrounded by death and decay; yet it breatheth not in the unclean air that envelopes it, but sends forth its breath of sweetness. Even so are the pure in heart. Take heed that you fill your lamps with pure oil, and that you keep them trimmed and burning, that others seeing your light may follow in your footsteps, whereby shall our Father in heaven be glorified.

And now may our Heavenly Father give you into the charge of his angels, who shall watch over you by day and by night, guarding you from danger, and from temptation, and from all uncleanness, that you may become an honored member of our chaste Circle of Purity, into whose privileges and communion I now accept you, and commend you to our brothers and sisters, who stand firm in the faith and ready to assist you in the maintenance of this sacred covenant. Amen.

The congregation will arise and read responsively the following lesson:

MINISTER.—*I will clothe my body with the garments of purity.*

CONGREGATION.—I will cleanse my spirit with the dews of heaven.

M.—*I will cleanse my tongue with the words of holiness.*

C.—I will tune mine ears with the song of love.

M.—*I will feast mine eyes upon the beauties of nature.*

C.—I will feed my soul from the fruits of the vine.

M.—*I will wash my feet in the crystal fountain.*

C.—I will bathe my hands in the river of life.

M.—*I will robe my spirit with the mantles of love.*

C.—I will store my mind with the fruits of holiness.

M.—*Who is able to destroy me if I continue in uncleanness?*

C.—God is able to destroy me. God will destroy me if I continue in uncleanness.

M.—*Who is able to cleanse me and keep me from all uncleanness?*

C.—Christ is able to cleanse me. Christ will cleanse me and keep me from all uncleanness.

M.—*Who is able to comfort me and give me strength to resist temptation?*

C.—The Holy Spirit is able to comfort me. The Holy Spirit will comfort me and keep me from temptation.

M.—*Come, thou Holy Trinity, breathe thy spirit upon us all that we may be able to keep our holy*

covenant with thee and our beloved church from this day hence forth and forever.

C.—Have mercy upon me, oh, God, according to thy loving kindness; and according to the multitude of thy tender mercies, blot out my transgressions.

M.—*Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

C.—For I acknowledge my transgressions, and my sin is ever before me.

M.—*Behold I was shapened in iniquity, and in sin did my mother conceive me.*

C.—Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow.

M.—*Hide my face from my sins, and blot out my transgressions.*

C.—Create in me a clean heart, oh, God, and renew my spirit within me.

M.—*Cast me not away from Thy presence, and take not Thy holy spirit from me.*

C.—Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit.

M.—*Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee.*

C.—Oh, Lord, open thou my lips and my mouth shall show forth thy praise.

M.—*For Thou desirest not sacrifice; else would I give it; Thou delightest not in burnt offerings.*

M. AND C.—The sacrifices of God are a broken spirit; a broken and contrite heart, oh, God, thou wilt not despise. Amen and Amen.

INVOCATION.

HYMN.—By the congregation.

[There may follow, if time permits, a love feast of exhortation and song, devoted to the interests of the Circle of Purity.]

Circle of Holiness.

My beloved, you have taken upon yourselves the sacred duties, vows and responsibilities of the Circle of Brotherhood, and the Circle of Purity.

In the first station you have been admonished to cultivate brotherly love, kindness, charity, honesty, fidelity, hope, and all those high moral virtues which constitute the honorable citizen.

In the second station you have been expected to conquer the carnal appetites and passions, and bring the body into subjection to the spirit of truth, temperance, chastity, purity, self-denial, high-mindedness, cleanliness of tongue, meekness of spirit, and all those virtues which prepare the soul for communion with the Holy Ghost and with the spirit of just men made perfect.

Have you kept these vows?

Have you loved your brother?

Have you administered unto the needy, the sick and the distressed?

Have you dealt justly with all men?

Do you treasure in your heart an enmity against any brother or sister?

Be it so, lay thine alms at the altar and go and become reconciled to thy brother or thy sister, for the searcher of all hearts knoweth the secrets of your inmost soul. God is not mocked.

Have you kept your spirit clean and your body pure from corrupting lusts, and your tongue from unruly passion and tattlings and jealous babblings and vulgarity and profanity? Have you abstained from the unlawful use of strong drink and from poisonous weeds and drugs, that pollute the body and degrade the soul? Have you kept your secret thoughts pure and clean and holy?

My beloved, we know that when the spiritual man would do good the enemy of the soul is ever present to lead us into sin, and if you have fallen short in some of these things you are not condemned. Even Paul, the great apostle, found it hard to overcome the sins of the flesh. But in what you have been disobedient, have you prayed earnestly to God for his forgiveness; and have you restored, as far as in your power, the evil done thy brother or thy sister, whereby you now feel your conscience clear of offense toward God and

man? If so, the spirit sayeth, "Come up higher." If not, lay thy sins at the altar and at the feet of thy brethren in prayer, and await God's answer. Be thou the judge; but remember thou canst not deceive God. Remember, also, Anannias and his wife, who fell dead at the feet of Peter because they had lied unto the Almighty.

We, therefore, earnestly admonish you to search well your hearts before taking this important step, because we are dealing not with things temporal but with things spiritual, and because the Circle of Holiness must be kept divinely pure, that all who commune at its love feasts may be baptized with the Holy Ghost. If your hearts and your consciences are prepared for this sacred association, then, in the presence of the angels and your beloved ones, arise and repeat after me this holy covenant.

COVENANT OF HOLINESS.

Before the Almighty Father, || maker of heaven and earth, || ruler of all things, || searcher of all hearts, || I bow in humble submission.

Into the arms of Jesus Christ, || Son of the living God, || and brother of man, || I cast my dependent spirit. || To the divine mandates of the Holy Spirit || that stings my conscience when I sin || and fills my soul with glory when I pray || I humbly yield. || To the voice of holiness || let mine

ears be opened. || To the grandeur of God's works || let mine eyes be awakened. || To the depths of God's love || let my soul be stirred. || To the praise of God's goodness || let my tongue be unloosened. || I will walk in the ways of holiness || all the days of my life. || I will lead the oppressed in spirit || to the foot of the cross. || I will defend the name of Jesus || against all vain boasters. || I will watch and pray daily || for the coming of the Shepherd. || I will lift up the name of Christ in my household. || I will covet the baptism of the Holy Ghost. || I will seek for the communion of the Holy Spirits. || I will "try the spirits, whether they be of God." || I will pray for the gifts of the spirit || and if so gifted I will use them to God's honor || and to the good of our holy church.

MINISTER'S ADMONITION.

If you, my beloved, shall pray without ceasing, having all faith in the promise of Christ, it shall come to pass that when you are gathered in sacred communion, the doors of the temple of your soul shall be opened and the King of Glory will come in, and fill you with the Holy Ghost, for the promises of Christ were to all who believe on his name. From the churches of this age all these promises have been withheld because they have rejected the words of the Master, and drifted away

from the Apostolic Faith. It shall be the mission of this Brotherhood to re-establish, so far as it shall be possible, the true spirit of Primitive Christianity. To this end you are enjoined to study daily the teachings of Christ and the Apostles, and imbue your minds with that faith that stirred the souls of Peter, Paul, and their associates. Also, to learn therefrom, that we are living in the days of the fulfillment of most momentous prophetic history.

Be ye, therefore, my beloved, ever on your guard against the anti-christian spirit of the times, that ye may not be led away by "seducing spirits and doctrines of devils;" for the whole earth is overclouded thick and black with an innumerable host of depraved spirits, who are performing their seductive work preparatory to the great day, which is verily at the door. "From these turn away." "Neither give heed to their lying wonders," performed in darkness. Nor to those "vain boasters" who have been so clearly foretold and described by the founders of Christian faith. Nor to seductive teachers, who "having the form of godliness, deny the power thereof." Nor to "vain philosophers" puffed up in their own conceit, who are "Ever learning but never able to come into the knowledge of the truth." Do not become contentious over minor obstacles and seeming contradic-

tions in the inspired word, remembering that it was given through fallible instruments in which there may be errors, but keep ever mindful the great scheme of redemption; the wondrous love of Jesus; the profound wisdom of Paul and his associates; the mighty works performed; the holy promises made; the literal fulfillment in our day of prophetic history; the wondrous harmony of the divine scheme. All unite in proclaiming in *one voice* the reiterated voice of nineteen centuries, that Jesus of Nazareth was, is, and ever shall be the spiritual head of God's church on earth. As such accept him. As such believe in his promises. As such bow in humble submissive reverence to him and he will lift you up.

I now extend to you the hand of fellowship in the highest circle of our beloved church. In this you may attain to the most perfect spiritual unfoldment possible in this life, or you may become unmindful of the teachings of the Master and fall. But we pray in our inmost hearts that this church shall never be called upon to suspend you from the communion of this holy circle, which must be done should you fall from grace. May God and his angels keep you firm, rooted in the faith, and rich in good works to your immortal welfare and to the glory of his son, Jesus Christ. *Amen.*

The congregation will arise and repeat responsively the following lesson :

MINISTER.—*When it is dry weather and the sun glows hot, behold the lilies bow their heads and weep, and the parched fields pray.*

CONGREGATION.—Yea, but when the dews fall and the rains descend, the flowers and the green pastures rejoice in newness of life, and the woods praise God.

MINISTER.—*When I walked in ungodliness my spirit was a dry plant, even as a withered plant did I bend low in sorrows for my sins.*

C.—But when I lifted up my voice in prayer, behold the showers descended and I raised my head in thankfulness.

M.—*What is prayer ?*

C.—Prayer is the hungering and thirsting of the soul.

M.—*How does God answer prayer ?*

C.—As the withered flower drinks in the dews and is refreshed, and seemeth to rejoice in newness of life, even so doth God answer prayer.

M.—*The Lord hath watered my soul with the dews of heaven, even the spirit of holiness hath he poured out upon me, and upon all of his people. Let us give thanks unto the Lord.*

C.—I will extol thee, oh Lord ! for thou hast lifted me up, and hast not made my foes to rejoice over me.

M.—*Oh! Lord, my God! I cried unto thee, and thou hast healed me.*

C.—Oh! Lord! thou hast brought up my soul out of the grave. Thou hast kept me alive, that I should not go down to the pit.

M.—*Sing unto the Lord, oh ye saints of his, and give thanks to the remembrance of his holiness.*

C.—For His anger endureth but for a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning.

M.—*Judge me, oh! Lord! for I have walked in my integrity. I have trusted also in the Lord; therefore, I shall not slide.*

C.—Examine me, oh! Lord! and prove me—try my reins and my heart.

M.—*For Thy loving kindness is before mine eyes; and I have walked in Thy truth.*

C.—I have not sat with vain persons, neither will I go in with dissemblers.

M.—*I have hated the congregation of evildoers; and will not sit with the wicked.*

C.—I will wash my hands in innocence, so will I compass thine altar, oh! Lord.

M.—*That I may publish with the voice of thanksgiving, and tell of thy wondrous works.*

C.—Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

M.—*Gather not my soul with sinners, nor my life with bloody men.*

C.—In whose hands is mischief, and their right hand is full of bribes.

M.—*But as for me I will walk in my integrity; redeem me and be merciful unto me.*

C.—My foot standeth in an even place; in the congregation will I bless the Lord. Blessed be the name of the Lord from this time forth and forever more.

Amen and amen.

Harmonic Band.

It was our intention to introduce in this organization, after the Circle of Purity, a degree to be known as the Circle of Harmony, but after mature reflection it has occurred to us that if we live up to the teachings of the Circle of Brotherhood, Purity and Holiness, we cannot but establish harmony in our homes and in our daily life. But inasmuch as harmonic sound, vocal and instrumental, stands only second to prayer in the elevation of our spiritual natures, we have thought to earnestly recommend the permanent organization of a Harmonic Band, which shall meet once a week for the purpose of practicing vocal and instrumental music suitable for church worship.

This band should appoint a leader capable of instructing in the primary principles of music and song, and should teach every member of the band not familiar with music these elementary principles, that they may be able to read by note.

They should practice weekly upon sacred songs, and the principals of the band should constitute a choir for Sabbath church service. Any harmonic instruments may be used that will combine beauty, harmony and solemnity, whereby the soul is drawn nearer to the melodies of heaven. This band will prove a profitable pleasure to the young and a rest and a comfort to the aged.

Rules for Organization.

In the incipient organization of this new Christian body we have thought to furnish only the simplest rules to accomplish such organization, and make each Brotherhood a legal body under the statutes of the States. We have thought it proper to await until a goodly number of sister churches have united in this organization, when the discipline, policy and ritual of the body may be extended and perfected by delegates to our public councils. For the present the following order will be observed in the establishment of local Brotherhoods.

Constitution.

1. Ten members in good standing in the Circle of Brotherhood may unite and establish a church organization.

2. The elective officers shall consist of local Minister, Superintendent and three Elders. The Elders shall also constitute the trustees of all property and money, and shall occupy the place of Chaplain or Superintendent in their absence.

3. The appointed officers shall be three Husbandmen, whose duties shall be to secure shelter and food and the necessary traveling expenses of Evangelists and church organizers, to give notices of meetings and to take up all church collections and account for the same; also three Workmen, whose duties shall be to visit homes, explain our belief, circulate our literature, look after the sick and needy, and to bring souls into our communion.

4. The Sexton shall be employed by the Elders and shall receive just compensation, but no other officers under the Chaplain shall receive worldly pay for their services.

5. The means for raising funds shall be left to the wisdom of each independent Brotherhood; but there shall be no charge for admission into the Church or advancement in the degrees, and no compulsory collection for membership dues. It is

recommended that every member shall give according to the measure which God has measured unto him.

6. It is made obligatory upon the Church to provide shelter and food for the legally ordained Evangelists, and that they shall be provided with sufficient means to take them to the next nearest field of labor. The Evangelists shall receive no pay except from private and voluntary offerings.

7. No person shall be ordained as an Evangelist of this church who has dependent families and no visible means of supporting them, whereby they might suffer. But those who are ordained to this holy calling shall go forth without purse or a second garment, as did the Apostles of Christ, with no other thought than that of saving souls. God and his people will provide for them if they are Christ's chosen vessels.

8. None but ordained ministers in this Church have the power to confer the degrees or to administer the holy baptism.

9. The Circle of Brotherhood shall meet once each week for prayer, exhortation and song, for the acceptance of new members into the Church, and for administering unto the material wants of the sick and needy. The local Ministers, Superintendents, or one of the Elders, should preside at these meetings.

10. The members of the Circle of Holiness shall select from their number a leader, and shall hold meetings once every week for the purpose of prayer, exhortation and song—for the growth in spiritual gifts—for the baptism of the Holy Spirit and for the healing of the sick. None shall participate in this communion except members of the Circle of Holiness.

11. Children under twelve years of age shall not be eligible to the Circle of Holiness.

12. Children over four years of age may be admitted and baptized into this church, but the degrees shall not be conferred until they have reached a mental unfoldment sufficient to comprehend the obligations, and of this the minister shall act as judge. There shall be a god-father or god-mother appointed to look after the spiritual interest of all children of the church under twelve years of age.

13. Members violating the Circle of Purity or Holiness shall, for the first offense, be publicly reprimanded and advised; for the second offense they shall be suspended, and for the third offense reduced to the Circle of Brotherhood, but may be restored after three months of repentance and perfect obedience.

14. No member shall be expelled from the

Brotherhood degree except for criminal offense or gross misdemeanor.

15. Members in good standing in other Christian churches desiring to become members of our Church may do so by first stating in written message to the local Minister that they have read the obligations imposed by the Circle of Brotherhood, Purity and Holiness, which they fully indorse. Their applications shall be submitted to the Church and if there be no opposing voice the applicants shall be received into full communion in the Circle of Holiness. But if there be opposition they shall be admitted to the Circle of Brotherhood only, when after three months of membership they may be advanced in the higher circles as other members.

16. Brothers and sisters desiring to advance in the degrees, shall make such desire known one week previous, and if there be no objections the degrees shall be administered; but if there be objections they must be made in writing and delivered to the Elders, who shall appoint a day of secret hearing of such objections and the defense of the brother or sister, and shall decide upon whether such objections are valid or not. The nature of the objections, or the name of the accuser, shall not be made public except by request of the accused, who may demand a public hearing.

Charges against members for the violation of the obligations of the degrees shall, also, be made to the Elders in writing, and by them disposed of according to the evidence. The duties pertaining to the degrees of Purity and Holiness must be rigidly enforced.

RULES FOR REGULATING THE CIRCLE OF
BROTHERHOOD.

The Brotherhood working in this circle shall meet once a week, and shall be presided over by the Chaplain, Superintendent, or one of the Elders, or in their absence by an elected member *pro tem*. The order of work shall be as follows :

1. Opening by Invocation.
2. Singing.
3. Conferring of Degrees.
4. Benevolent work.

Are there any sick or in distress?

Appointment of relief Samaritans.

5. Financial collections and reports.
6. Invocations, singing, exhortation and reading for the good of the Brotherhood.
7. Benediction.

This circle shall be an open communion.

RULES FOR THE REGULATION OF THE CIRCLE OF
HOLINESS.

This circle shall be presided over by one elected from the Brotherhood; and there shall be, also, a Secretary chosen to record any important work or manifestation of The Spirit.

The object of the meeting of this circle is to develop in spiritual gifts; to heal the sick; and to commune with the Holy Spirit and with Ministering Angels.

The pulpit will not be occupied, but the brethren will unite closely together, the presiding member in the midst of them. If there be any sick they should occupy a central position. The services should open with Invocation, followed by song and music, and waiting in silence for the moving of the spirit. Those moved upon to speak or pray may do so at any time. If there be sick in your midst there should be united prayer for their recovery; and if there be those gifted with the power of healing, they should lay hands upon the sick, and the prayers should be earnest, sincere and with all faith believing, and if it be for the best God will heal.

Any act indicating the possession of an Evil Spirit should be at once rebuked and the spirit cast out.

Everything should be conducted in the spirit of holiness and love. None except members of this Circle are permitted to participate, since this is the Holy of Holies of the Brotherhood, and any disturbing element of the world would destroy its power to come near unto God, and would debar the Angels from coming near unto us.

God will permit them to come and commune personally with us when we have furnished them a Holy Home. Therefore make this a perfect Sanctuary of Holiness.

We can, in prophetic vision, see a time not far distant, when sanctuaries for holy communion will be erected, and will be made beautiful with material things, and further beautified by the angels with spiritual things; and there will be built around it, as it were, a Wall of Holiness that no unclean thing shall enter there; where those having received the new birth shall talk face to face with the messengers of God, and with loved ones.

The "Holy of Holies" established in the Temple of Jerusalem is a prophecy of the final fulfillment of what we have above foreshadowed. They will come to us just as soon as we have made our temple ready for them, and the Holy Spirit enters it, and builds around it a Wall of Fire that shall guard it from the powers of evil.

Remarks on Our Essays.

The following Essays have been prepared in order to form a basis for aggressive work. No organization can have any vitality or unity of action unless there be some focal center upon which all unite and which all defend.

The *vortex* of our work is that "Jesus Christ is the chosen head to God's church on earth, and that he has a second mission to man." Without unity in this thought no permanent organization can be formed; hence, those who do not accept and defend this belief have no place in this Brotherhood, as their influence would be confusion.

To this end our inspiring "Voice" has dwelt largely upon the claims of Christ, and has sometimes repeated the same thoughts, clothed in different language, in order to the more effectually sustain this important truth.

The theories upon astronomy, geology, biology and some of the spiritual philosophers are, many of them, new to us, and in opposition to our former beliefs; but they have been poured out upon us with such engulfing power that we were compelled to record them, sometimes after a long battle between our "Voice" and our own thoughts. The objects of these Essays is to give us a broader conception of the Divine Architect and the Universe,

whereby we may worship God with a greater knowledge and a more fervent spirit.

What we have written upon these questions of science and the new spiritual philosophies need not be taken as a finality or as absolute truth, but only as a means of stimulating thought and investigation. The highest inspiration that comes from the other side is only a part of the truth, for there is no perfect inspiring source short of the Almighty Spirit, and he works through fallible instrumentalities.

Our "Voice" has layed down a theory that all earth spirit has been generated from matter through the life and death of things of life in the past ages, and, therefore, is carnal or "animal spirit," and in that state cannot attain to Eternal Life. It must be born of God or born of a higher spirit before it becomes purified and suitable for immortal being. Eternal Life is, therefore, a condition of spirit to be attained before we can rise above the parent animal spirit that goes down to disintegration and death.

This is an important thought bearing upon immortality. Our "Voice" has shown some beautiful harmonies in this doctrine and the teachings of Jesus, and offered some sharp rebukes to the anti-Christian spirit of the times, the central thought being that Christ has a second earthly mission, and his coming is near at hand.

Context to the Essay, " God and His Attributes."

There is a supreme, creative, constructive, sustaining, Almighty Being, which we call God; in whom, by whom, and through whom is all life, and toward whom all continuously, progressive life ascends to Immortal Individuality; and from whom all imperfect unregenerate life descends to endless oblivion. This God-head is both Personal and Pantheistic, in that He wills and acts from a central vortex of spirit with a comprehension of His own Majesty, and Pantheistic in that the aura of His central being permeates His created universe.

God and His Attributes.

In attempting to discourse upon God and the divine attributes of this infinite being, we are entering into secret and most sacred archives, only a few of whose doors have been opened, and he who applies a key to the closed vaults should do so with a feeling of profound responsibility. Even in drawing back the dark curtains and exposing the skeleton gods of antiquity, there is a solemn sacredness in the act akin to our reverence for the dead.

But there is a time for all things. So long as the gods of ancient peoples serve a purpose to elevate the spiritual nature of mankind better than more advanced gods, as viewed from a higher intellectual standard, it were better that we should leave such gods undisturbed. But when such ancient deities have served their purpose and have become a burden to carry, producing infidelity and ridicule, they should be stored away, and in their stead a god better calculated to serve the age of enlightenment should be established.

It is a divine principle pervading all nature, that

God opens his storehouse of knowledge only so fast as unfolding intelligence has developed, so that the light given may be utilized wisely by his subordinate beings.

If God should manifest himself in all of his glory, majesty and power no human being could comprehend him. He would be to the undeveloped races an object of intense fear—a prodigious wonder—a flaming sun. They could not approach such a being. The effect would be to destroy hope; and the divine instinct of prayer, which is the shining light in spiritual darkness, would be made subordinate to fear—a lower instinct, and possessing no qualities calculated to elevate the spiritual senses. Hence, God has ever manifested himself in that manner best calculated to produce an inward spiritual growth.

Every branch of the human race in their most degenerate condition have the instinct of worship implanted within their soul. It is not only implanted there, but it is engraved within their very being, so that it cannot be effaced. This instinct is the spirit within, reaching out for something higher than man—the life principle hungering for more life. It has doubtless been felt in some form by every intelligent human being that has ever lived, however much the atheistic may deny it. This instinct to worship has not been the result of evolution, or

the transmitted impressions of progenitors, as has been so repeatedly affirmed by materialistic scientists, but it is a principle, self-existent in every living being from the protoplasm in the vegetable cell to the celestial beings around God's throne. All worship — all pray in a manner suited to their special conditions and environments.

The hollyhock in front of my window has not ceased to pray since it burst into life in the early spring. It may not have been conscious of its prayer, but God has heard it and fed it and perfected it, even as he perfects a human soul in answer to continuous supplication. The fundamental principle in the law governing prayer is that like attracts like. Soul attracts soul and any abnormal action of the will increases the attractive force.

The tendencies of the inferior races of man is to continuous worship. God has so ordained it, for in this manner do they drink in the divine essence and are spiritually elevated. He permits them to construct their own gods according to their spiritual unfoldment. If they cannot comprehend an infinite spiritual being it were best that they should worship such gods as they can comprehend, be that god made of wood or stone, or yet, the sun, or a monumental structure, such as the great Goddess Diana. Though prayer be directed

as ignorantly as the starving of a scorched leaf, yet will it be heard and answered, through the operation of a natural law, just the same as though it had been addressed to the Almighty Throne. God seeks not worship for His own glory, for what need hath He of being glorified? He implants the instincts of prayer within every creature, that things of lower life, and not Himself, might thus be glorified.

When we study carefully the history of tribes and nations who have worshipped in the past, and do now worship, material or visible gods, we will find in every instance a vague conception of a mysterious power not directly connected with the material god. Thus, while the physical man in a state of mental darkness has required a visible, tangible god to satisfy his physical senses, yet the inner spiritual man has at all times recognized a spiritual substance as in some manner connected with the material gods. This dual conception undoubtedly works together for the common good of devotees, and unquestionably is better calculated to elevate the uncivilized races than a pure monotheism. We are, therefore, fully persuaded that God manifests himself to these idolatrous races in the best manner possible for their spiritual unfoldment.

Here we may lay down a broad, but as we be-

lieve, well-sustained, historical truth. That is, in the manifestations of the Divine Spirit to man of all ages and conditions, that manifestation has been consistently in harmony with the intellectual and spiritual conceptions of the races; and that while all these manifestations were erroneous as to the true character and attributes of God, yet they were the best calculated for the times and for the races to fulfill their spiritual wants.

Some of the ancient philosophers and divine teachers soared above the standard of the common people in their conceptions of a god, and these philosophies for the time perished. Truth promulgated in advance of its time only acts as a disturber. It deflects from a common purpose and interferes with that slow process of evolution whereby the masses, in common, are steadily elevated from a lower to a higher plane. For this reason it is unlawful in the Spiritual Kingdom, as we believe, for the Archives of Wisdom to be unlocked and their "pearls cast before swine." Inspired thought is, therefore, molded in compliance with the requirements of the ages, and gods are created in harmony therewith.

The Israelites, when led out of Egyptian bondage, were in a state of profound ignorance. They had no books, Bibles, laws or moral philosophers. Their state of servile bondage must also have

acted in a powerful manner to produce physical and mental degradation. We can, therefore, readily understand why they should incline to Idolatry. We can also understand why Moses should be inspired to create for them a god with all the attributes of a common man.

Any other kind of a god, or one higher than this, would not have answered the purpose for such a people. Hence, we find the Jewish god, from the days of Adam to the advent of Christ, a being endowed with all the passions and vacillating characteristics of an imperfect man. He was a god of war; a god of peace; a god of love, and a god of hate. He was a god over the Jewish people, but his actions were continuously modified by the necessities of the rules.

In this familiar use of the Jewish Jehovah, the ignorant people could be led to war under his divine commands, or they could be taught the arts of peace, and to develop the country and build the cities in all their magnificent splendor. His attributes of love called forth their psalms and praises, and his spirit of hatred prepared the Jewish warrior to strike at his enemy. He was, also, an ever present god, talking with the kings and prophets and communing with them as one man disputeth with another. His word, however, was generally, yet not always supreme, but whatever

was agreed upon the kings went forth to the people and proclaimed it the commands of God, and all listened and obeyed. Thus he was a very useful god in governing and directing that rebellious nation. The best god that possibly could have been constructed for all the vicissitudes and changing conditions which the Jewish tribes were compelled to bear.

Without such a god they would have been scattered and destroyed from the face of the earth, as a nation, long before Joshua's army could have conquered and taken possession of the promised land.

If, then, the god of the Hebrews as he is depicted in the Hebrew scriptures was a necessity for the preservation of a race, and for the upbuilding of a beautiful spiritual temple in after ages, should we not conclude that such a god was ordained to be by the Infinite Judge of all gods.

The Hebrew scriptures abound in reference to a personified human God, who conversed with the rulers and inspired the prophets. That such personal manifestations and spiritual inspirations were very frequent in those days we have not the least doubt. The Hebrew people were undoubtedly a chosen people for the accomplishment of a divine scheme which should culminate in the redemption of a man. God, through the instru-

mentality of angels or subordinate deific beings, watched over them. These subordinate deific beings were regarded by the kings, prophets and leaders of the people, with whom they communed, as the very God—Creator of heaven and earth. But these prophets and seers had the most limited conception of the vastness of God's universe. The earth was the all in all to them. The sun, moon and stars were but burning lamps, set in the firmament to give light upon the earth. This planet, to their minds, being the center of God's kingdom and the object of his continual concern, it was natural for them to conclude that he would frequently be walking round about upon his footstool, and calling familiarly upon his chosen people. Whenever, therefore, any special manifestation of spirit occurred, such as the wrestling of Jacob with the Lord, or the Lord walking in the Garden of Eden, and many other such materialistic manifestations of subordinate spiritual beings, they were regarded by the people as the real personified deity. Everything supernatural was the Lord or the voice of the Lord.

Warriors were directed by the Lord to go to battle, and to destroy, and to burn, and to pillage, and to murder men, women and children, and to carry away captive the fairest maidens for an immoral use. Oh! God, our God! what a dreadful

god those people had in those early days of the conquest of Judea, but any god that did not promise them these grossly murderous and licentious rewards would not have stimulated their covetousness and their lust, which was the base of their valor, and so God permitted them to have such a god for a time and for an end.

In all these manifestations and commands of of the Jewish God we are free to assert that none of them emanated from the personal deity, or that supreme spirit of holiness and love. They were manifestations from subordinate beings of more or less authority. Some of them, such as appeared unto Moses in the burning bush, or that gave unto him the ten commandments, and made his face shine as the sun, evidently were beings possessed of the deific spirit, and, therefore, messengers from the celestial spheres, but that the personified God ever makes himself personally visible and converses with depraved human beings is so infinitely improbable, that we may safely question even its possibility.

If we reach the vortex of God's universe, and from thence look out upon this little speck of matter amidst the milky depths of suns and worlds, oh! what an insignificant thing it would appear. The extent of creation is simply incomprehensible, so vast that should the personified

deity visit one of his worlds each day, an age of time would intervene before our turn would come. It is, therefore, with a feeling of pity that we look upon those who still cling to the little human god of the Hebrews, who was a god for an Epoch, but not for an Eternity.

There can be no doubt but that some of the most ancient sacred writers and inspired prophets, held views of God more in conformity with His attributes than that which we are taught of him in much of the Hebrew Bible. Brahminism, the most ancient of all recorded religions, in its earliest purity, was a pure Theism. In the sacred Hindoo scriptures we sometimes find the highest conceptions of deity. Where in any sacred book do we find a more exalted conception of God than the following from the most ancient of the Veda or Brahmical Sacred Books :

“Any place where the mind of man be undisturbed is suitable for the worship of the Supreme Being.”

“The vulgar look for their gods in water; the ignorant think they reside in wood, bricks and stones; men of more extended knowledge seek them in the celestial orbs; but wise men worship the universal soul.”

“There is one living and true God, everlasting without parts or passions; of infinite power, wis-

dom and goodness, the maker and preserver of all things.”

The date of these ancient Brahminical writings are variously estimated at from sixteen hundred to four thousand years before Christ. The majority of them are many centuries older than the Hebrew Bible, and seem to have sprung from a civilization much higher than that of the Hebrew race of bondsmen.

There are many beautiful jewels of thought scattered all through the Sacred Books devoted to Brahminism, but they are continually marred by gross incongruities, showing forth that imperfect inspiration, in which the individual man becomes a part of his god.

Buddhism, which took its rise six hundred years B. C., seems to be a reaction from the extreme ancient Brahministic deity worship, and introduces many beautiful moral and religious precepts which are very much in harmony with the teachings of Christ. The religion is much warmer and more brotherly than Brahminism, which has given to it a vitality for much good, though Buddha, a human deity and founder of the faith, is the center of worship.

The god of Brahminism was a Supreme Spirit who permeated all things, and by whom all things were created, but was not an individuality. The

god of Buddhism was Buddha himself, who had gone through many incarnations and had lived in every condition, from the severest servitude to that of his present exalted condition. He was, therefore, a god nearer to the people—one who had felt their sorrows and suffering, and could realize their wants and wishes. We can, therefore, see why the higher conception of God, as represented in Brahminism, should not be so readily accepted as that of Buddhism. Brahminism, as it applied to its god, was a higher inspiration, but it was too high for the races as they existed. It only reached the few who were of the higher type of mind. Buddhism, with its incarnate god, Buddha, a being who had been present with man and though reincarnated might at any time come again, was to the ignorant masses a god of more consequence than a diffused force through nature represented in Brahma. This, together with the high moral precepts of Buddha, has made Buddhism the prevailing religion of the world, its adherents being over 400,000,000, or according to statistics more than one-third of the human race. The principal element that has produced this wonderful growth is that it has a god adapted to the races wherein it has been propagated. God permits them to have such a god, and rejoices in their worship of him

so long as they embody in this worship the high moral and religious precepts as taught by the deity.

A pure Theism has never become a universal belief in any religion. It may be so taught by the inspired writers, but the common people are ever hungering for a god near to them. Thus, the Hebrews were continually inclined to drift into Idolatry, and Brahminism into Polytheism, and even in Christianity and Mohammedanism we have a system of Polytheism in the elevation of Christ and Mohammed to a position of divine power, and creating in them objects of religious worship. The human race has never yet raised to a position where pure Monotheism was the best calculated to develop man. Take the deified Christ, with his life and his persecutions and ignominious death, and the humanity which he bore out from Christianity and establish in its stead a pure Monotheistic system of worship, and the very life of the religion would be destroyed. Every religion which has attained to any considerable degree of strength has had some being who has once occupied the human form, and who after his death has been Deified by ardent followers. Moses, the founder of the Jewish system of Monotheism, is perhaps the only exception where the founder of a religious system did not afterward become

regarded as a being of Deific attributes. But the Jewish Monotheism has never spread much beyond the Jewish people. It has never become a strong religious power, all of its aggressive strength having been fulfilled in the establishment of Christianity with a Deity nearer the people.

This Polytheistic spirit permeating all aggressive and powerful religious systems, we look upon as the vital element in the natural development of religion, and so powerful has its influence been felt, that even those mighty Grecian Philosophers and Roman Warriors and Statesmen in their great Pantheon Temples raised their prayers to "all the gods."

The Pantheistic spirit, or "God in the universe," which pervades all ancient eastern religions, is also found to a modified degree in the Hebrew.

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, Thou art there; If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." The doctrine that God is everywhere, in every thing, and the life impregnating element in all life, is not only the oldest but also the most universally diffused religious belief. The soundness of the doctrine can hardly be questioned.

The principle of a diffused or radiating spiritual element we find in a greater or less degree in every human being, and doubtless it exists in everything of life, but not to a sufficient extent, in the lower orders, as to become perceptible — but in man the pantheistic spirit is remarkably apparent. It is not observable to the physical senses, or to the very gross in mind, but to the spiritual perception of the spiritually unfolded it is both seen and felt. There are men whose presence seem to fill the whole room. We distinctly feel them though they are not near us. We may, also, spiritually discern an undefined halo about them whereby we judge instinctively of their mental and spiritual characteristics. The presence of Napoleon was felt by his whole army, and it has been said by some writers that he psychologized the entire French nation. Every one feels the effect of his immediate associations, and takes upon himself much of their spiritual emanations. We often think of an absent friend whom we have not thought of for, perhaps, years when behold he steppeth in at the door. As further illustration, I will be pardoned for relating an incident which occurred to myself a short time ago. I left Columbus, Ohio, on an early train for Chicago. On arriving there, I proceeded at once to call upon an old and formerly intimate friend whom I had not seen for fifteen

years. On entering his office he greeted me with the following language: "Why, my good old friend, are you still alive? I had long since given you up for dead, and have not thought of you for years until this morning. My first thoughts were of you, and you have not been out of my mind all day." This is only one of many similar personal experiences, and it would seem to demonstrate that there is an element connected with the human soul that reaches far beyond the soul center—how far we cannot know, but it represents a principle of spirit that we may reasonably believe exists in the Almighty to such an extent that the aura of his being permeates his created universe.

But the Pantheist will ask is not this spiritual aura all there is of God? When we contemplate God's animate creatures we shall find that all, from the animalcule to the highest created spiritual beings, are not shadowy diffusions of a force, but all have an individuality. The spiritual intelligences that have communicated with man through the prophets and seers of all ages were individualized intelligences, and it would seem that God, the author of all these individualities, must also himself be possessed of an individual entity. We can conceive of God's spirit as being so diffused through nature that it becomes a law unto nature, whereby all things are governed and

individual beings brought into active life, without any special act on the part of a creative being, for the numerous forms of life have been completed, each after its own kind, and the machinery put in motion to perpetuate these forms of life; but it must have required an individual thinking, reasoning intelligence, to have first created these forms of life and established these laws, whereby the self-productive and governing machinery is kept in motion. God may never again need to raise His hand in the production of a human form, or a blade of grass or any other thing of life, for they have all been created, and require but the transplanting through subordinate spiritual workmen, as new worlds shall come into life.

We are now to consider the Supreme Spirit and His subordinate Deific beings, in a manner which some may regard as a species of Polytheism, but to us it is the highest conception of Theism.

If God shall create beings capable of directing the material birth and development of worlds, this does not detract from his Majesty, but rather adds glory to the characteristic of the Infinite Spirit. Besides which, we must remember that all spiritual beings that have attained to perfect life are but parts of the One Great Spirit, and whatever within the Paternal Spirit, but magnifies and glorifies the Father. “At that day ye shall know that I am in

my Father and ye in me, and I in you," all component parts of one God.

A spiritual being that has attained to a progressive continuity of life is continuously breathing in the essence of God's spirit; he is growing in wisdom and strength daily. This progressive unfoldment if continued eternally would eventuate in beings greater than God himself, unless God is eternally progressive, but this most prolific subject we will consider under a distinct head. "Spiritual Genesis;" or the "Biology of the Soul." Suffice it to say here that we believe God has provided means through the infinite varieties and numbers of species of life, whereby spiritual force or substance is continuously becoming augmented, and has been growing throughout the buried ages since life first appeared upon this planet. This spiritual atmosphere generated from matter through life and death has made man a possibility. A progressive spiritual being may reach to God's perfection in spirit, becoming His very essence, but can never attain to His majesty and power. There is a reciprocating limit to the spiritual growth of every subordinate being, else God's kingdom would be in danger. The spirit of an animal can never develop into the wisdom of a man, nor yet the spirit of man into the majesty of the Father, though the life elements of all may be

the same. But when a spiritual being has reached such perfection in spirit, that it has thrown off all material elements and imperfections of the flesh, and has been born of the spirit, and is, therefore, absolutely a pure abstraction of the Father of life, it is then in a fit condition to commune with the Father, but not till then. When spiritual beings reach that condition they may be delegated by the Father to perform works which beings of limited knowledge regard as the work of the Supreme Creator. In this manner congregated angels or subordinate Deific beings may unite in the building and development of worlds, under the operation of natural law and become the gods to their worlds, until intelligence shall have been unfolded. These subordinate Deities are the source of all inspired thought. They hold the keys to the archives of heaven and unlock the treasures as the worlds ripen, and the light streaming forth illuminates every mind that is capable of receiving it. Every created world has a supreme governing spirit, unto whom all others are subordinate. This governing spirit is the Mediator between God and His world. He is the Christ spirit — divine in His attributes, and the real God present with His people. It was by such a spirit or subordinate Deific being, as we believe, that Adam, or the many Adams, were placed in the many Gardens of Eden as material-

ized spiritual beings, and by Him also and His supporting angels, were all the things of life transplanted from distant worlds and caused to grow and produce their kind, and He was their present God.

The Infinite God, Father of all, having established laws whereby all things are governed, and whereby all things of life may be reproduced, including the birth of worlds, has delegated subordinate workmen to accomplish all such acts as require individual manipulation, or special intercourse with inferior creatures. God recognizes that a spirit without work would soon perish, and so He gives them work to do; and we may say that everything that is done outside of the operation of natural law is performed by subordinate angelic and Deific beings. This may seem to some as a sweeping and almost blasphemous assertion, yet, I am compelled to so write it by that spirit monitor that moves my pen. But it must be remembered that outside of the operation of natural law there is, comparatively speaking, but little to do.

God has made the universe and all things thereto connected a wondrous automatic machine. From the birth and death of a microscopic germ of life to the building and destruction of worlds it is simply the continuous operation of immutable laws; building and destroying, and not the sound of a workman's hammer is heard anywhere.

Even the voice of prayer finds a law, as from the silent depths God's spirit rushes in to fill the void.

It is not possible that this wondrous architect and ruler should take personal cognizance of every individual supplication of His creature. Think of the quintrillions multiplied by the sands of the sea who are supplicating Him at the same instant with their diversified wishes and wants. Can He nod His head to every one as an individual bows and answers the call of a friend? Such is the belief of many ardent Christians, and it is as well, in their limited conception of Deity, that they should so be led to God in prayer; but the beneficent Father sends His answer through the sympathetic operation of a divine law; and if there be any special answers to prayer, that are not within the limit of this law, these answers come through the special intervention of subordinate guardian intelligence. Then, it might be asked, should we pray to these intelligences? Emphatically no! Whatever the soul feels in need of let the supplication go to the Infinite Spirit, and that universal sympathy of spirit, or law of recompense may, through that law, enlist the hosts of heaven in our behalf. But God the Infinite will hear the prayer just as He hears the prayer of the drooping flower that is praying for the dews of the night.

But should the heat be great and the flower begin to perish, then some kind hand may sprinkle it with water, even as an angel may come to a soul with heaven's crystal dew in response to an earnest prayer.

The greatest thought we can express in relation to this Infinite Spirit is: "He is past finding out." What little we know of Him we must gather through the operation of His laws, little by little, and should we experience an endless existence, still like the universe without a boundary there will be an infinity of God beyond—a straight pathway without an end. Verily God is mystery. As we attempt to grasp the magnitude of His works and the wondrous wisdom of His designs, our conception of Him expands until all the gods of the ages appear like a herd of little wooden pocket gods seated on the pedestal of the great Goddess Diana.

He has placed His suns—His awful furnaces—as flaming lamps in the mighty depths. He feeds them eternally by plunging dead worlds into the convulsing, thundering, heaving energies of molten matter. The liberated material force substance is scattered throughout infinite space and condenses into star dust and meteoric bodies. The sweeping comets, by their attraction, gathered up the condensing matter out of which new worlds are

made, which are finally caught up by the attractive force of some sun, and take their allotted place as a new born child away out upon the skirts of a solar system, or, perhaps, it may be as a satellite to some world. The energies of attraction are continually drawing the smaller bodies toward the large, and thus in time the satellites are drawn into the planets, and the planets into the suns, and so the life and death of worlds goes eternally on. There never was a chaos. There never will be. God is order, and ever has been since the beginningless beginning; and though our sun shall consume itself ten thousand times, yet there is a law whereby it gathers up its fuel and keeps on burning. Whenever a dead world plunges into its awful fires, every world in the solar system moves nearer to the cremating furnace, leaving a hungry void which is soon filled by a new born planet taking up its orbit amidst the family of worlds. How wondrous, how majestic, how awe inspiring, the works of this Divine Architect!

Such a creator, such a God whom we have so feebly attempted to comprehend, no insignificant, groveling, imperfect human spirit can hope to reach or know until they have experienced a Cycle of progressive unfoldment, and then only know Him in part. We cannot read in the profounder books of nature until we have learned God's alpha-

bet. And he who cannot tell God how He makes His grass to grow, is not prepared to fellowship with the architect of his own wondrous body and soul. To commune personally with the Infinite Being is the finality of spiritual knowledge—the last vault of His mysterious archives—and he who enters there must be a Deific being himself.

We close with a poem entitled, "God and His Cosmos," written twenty years ago, which we will be pardoned for here reproducing, as it bears directly upon the great question which we have striven earnestly, but so very imperfectly, to consider:

God and His Cosmos.

I live, I move, I strive in vain
My inner self to know;
I cannot tell from whence I came,
Or whither I shall go.

The combined wisdom of the great
Cannot produce a rose,
Nor yet a blade of grass create,
Or tell me why it grows.

The ant who builds his little mound,
And gathers in his store,
Knows just as much where God is found
As men of learned lore.

How vain 'tis then to think to know,
Or reach by boundless leap
This God while yet his works below
Are wrapped in mysteries deep!

Go measure drop by drop the sea ;
Count each grain on the shore ;
Imagine each a world to be,
Yet worlds in space are more.

Our mortal vision may behold,
The stars that deck the sky ;
But still beyond glow suns untold,
Unseen by human eye.

I scarce unfold one truth before
A hundred myst'ries rise ;
And when I've learned these hundred more,
Ten thousand greet mine eyes.

If I could grasp in one great thought
All things revealed to man,
Still, I should feel I knew but naught
Of God's creative plan.

The more I learn the less I know,
And when I see I'm blind ;
As I advance I farther grow
From the Omniscient mind.

When vast creation's depths I scan,
Still vaster is the deep !
Oh ! vortex of this mighty plan,
Thy secrets God doth keep !

Around the central source of light
The universe of worlds,
With magic force, unmeasured flight,
And mighty impulse whirls.

And thus 'twill be ; let ages roll !
Let cycles come and go !
Man may approach this awful soul
But never God can know.

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Context to the Essay, "Christ and His Mission."

Jesus Christ is the perfect embodiment of Divine Essence, and, therefore, the Son of God, to whom the regenerate become like in spirit, and thereby children of God and joint sons with Christ to the heirship of Eternal Life. He is the supreme head of a Divine Scheme for the redemption of man, and has been delegated by the Father to rule until the carnal spirit of earth shall have been subdued. He is not equal in majesty and power to the Supreme Creator, neither the only messenger of God to His multiplied worlds; but He is our supreme spiritual guide and Mediator, and the head of God's Church on our earth.

Christ and His Mission.

When we consider the beautiful character and divine teachings of Jesus, His sufferings and His ignominious death, we feel that to attempt to detract anything from Him which is legitimately His would be committing an almost unpardonable sin. But if, through the zeal of His followers, they have magnified Him beyond what He has ever claimed for Himself, and we shall point out the truth, we are not condemned, for whatever erroneous views may now prevail in relation to Him must at some time be corrected.

But there is a proper time for the correction of an error which has not operated to produce evil, but, on the contrary, may have been the instrument of much good; and the correction of such error in advance of the proper time may, within itself, be a greater error.

An erroneous belief which leads to good actions is not within itself an error. If by a belief in Christ as the very God in the flesh, or a third part of a Divine Trinity, many have been led to Him,

and thereby elevated and blessed, then that belief, if erroneous, is not an error within itself so long as more are thus elevated by such erroneous belief than are drawn into infidelity and non-support of Christianity by a knowledge of that error. But when a belief that such a doctrine is undoubtedly erroneous becomes so universal that it thereby operates as a breeder of infidelity and scoffing, and the church is made to suffer, then has come a time when such erroneous belief should be eradicated. The time is upon us when every attribute and doctrine pertaining to God, and Christ, and religion, must be measured by our advanced knowledge, otherwise material science will ultimately dethrone all religions. It has tended in that direction with a mighty impulse for the last half century. It is, therefore, all important that every religious belief, in this age of scientific research, should be fortified with truth, when it will have nothing to fear.

In this Essay it will appear to some that we have detracted from the Messiah and made Him but a subordinate creature; while to others it will be self-evident that we have only augmented the Creator and given to Jesus his legitimate sphere. Whatever we may say will be with prayerful sincerity that we may be guided by the spirit of truth.

If Jesus of Nazereth should return to this earth

and appear before us this moment, probably the first thing he would say to us would be: "I am not the Almighty God, and during my eighteen hundred years of absence I have not been able to reach the depths of His universe, or the central individuality of His Infinite Spirit." He might further add: "I have sojourned in the Celestial Spheres connected with this planetary system, and have there met a being Deific in all his attributes, and far superior to the Jehovah of the Jews, yet who considers himself but finite as compared with the Almighty Ruler of the universe."

If the spiritual world has governments, and systems, and order, we must of necessity recognize governors—beings in authority to execute the law. Every world has its God, who is the divinely appointed governor of the spiritual spheres of that world, and every world has its Christ, who is the messenger to the material world and Mediator between this spiritual ruler and the material sphere of life; and every world has its own heaven. These things must needs be in the mighty complication of God's universe, else there would be no order in the government of subordinate beings, since the one mighty Governor cannot be present in person in every one of His worlds at the same instant of time. Therefore, He must of necessity appoint a ruler over each world, who is a personi-

fied being capable of conversing and communicating with beings under His government.

In this God, Christ, heaven and earth, we have the universe as it was conceived by the Jewish prophets and apostles, and evidently by Jesus himself.

But when we comprehend in the Divine scheme the milky way of worlds and suns, we simply magnify the one eternal God—the incomprehensible Creator of all, and detract nothing from the subordinate Deity and Christ, as comprehended by all the prophets and apostles, and Jesus himself.

There is nothing in the teachings of any of these inspired men that would indicate they had any conception of a world besides the earth.

The spirit is of God, but the soul, the outer covering of the spirit, is a refined, earthly substance, subject to the laws of gravitation. A spirit before it is born into the Celestial Spheres can no more leave this planet and visit the starry depths than hydrogen gas can rise and float off in clouds beyond the atmosphere. There is a point in space between the attractive forces of the different planets, suns and satellites which is an absolute zero, and a spirit to reach that point must be absolutely immaterial, or of a substance corresponding to God Himself, unless there be some projecting force operating upon or through the spirit to carry it beyond the point of zero.

The spirit evidently has no power to create such a force, as it would be subordinating natural law, and until the spiritual birth into the Celestial Spheres, whereby the soul throws off the heavier earthy substance as in the death of the cruder physical body, all souls must be confined to the earth spheres, the darker and more crude spirits taking their natural sphere in our atmosphere to which they correspond in specific gravity, and the more holy in the stratified layers of the ether above. Those above may come down by condensing upon themselves the cruder elements; but those below cannot arise only as they shall become purified, and some demoniac creatures evidently vibrate between the earth's atmosphere and the fiery elements below; and thus the earth has its own graduated heaven and hell and its own God, and its own Christ, and all is in perfect harmony with the Jewish conception of heaven and earth, as recorded in our Bible.

When we look out upon the twinkling stars and know from scientific analyses that they are all suns, and realize that around them circulate so many billions of worlds like unto our own, we know instinctively that they could not have been created for any purpose different from our own world, and that they are teeming with life in all its grades.

With this knowledge we ask, has God left all

these worlds without a Savior, and sent us His "Only Begotten Son" to save us and us only? Our feelings of justice revolt at such a thought. Nay, he has placed a Divine Ruler over every star and provided a Redeemer for every world.

Then in our philosophy we have not changed the plan as laid down by the sacred writers; we have not denied it or questioned it, but have simply taken their world, their God, their Christ, and their heaven and hell, and multiplied them by a line of figures (if we may be allowed the illustration) that would reach from Nazareth to Bethlehem, and have magnified the one Infinite Being in just that proportion.

If it be laid to our charge that we are advocating a system of Polytheism by the establishment of subordinate Deific beings as builders and rulers of worlds, we are willing to submit to the charge so long as that subordinate Deity is a greater being than the Jewish Jehovah, yet infinitely inferior to the one Omniscient Father. Such a system seems to us an absolute necessity in the divine government of so mighty a scheme. And furthermore, we may say these subordinate Deities are but a part of God-Beings, who, through countless ages, have progressed until they have been able to guide a comet and build a world for their own glory and government. This does not detract from God the

Father, the great Architect, but surrounds Him with a family of noble sons in which He finds delight, and must look upon their work with infinite satisfaction. How much more grand such a scheme; how much more noble and inspiring to an intelligent mind than that unnatural and dronish theory that God performs all the work, while His intelligent, pious, educated gentry but loiter about singing psalms. Truly, there is a God for every world, and there is work for every God.

In considering Christ and His Mission, we are, therefore, compelled to regard Him and all inspired statements relating to Him as connected with this planet, and the God individual intelligence of this earth, and not as relating to the great First Cause, of whom neither He nor the Prophets seemed to have any conception. In the mighty family of worlds it were better that we look after our own affairs, for in that alone there is more than human thought can comprehend. It is for this reason we are convinced that the Father of all blinded the eyes of the Prophets and Jesus that they should not become bewildered with gleaming lights far beyond the intelligent comprehension of the dark ages. To have asserted in ancient days the truths of the multiplied worlds could have done no good, but only lead to confusion of mind and worse confusion of doctrines.

So the God of this world has thought it wise to permit the truth to be unfolded only so fast as truth became more powerful for good than innocent error of doctrine or belief, whereby the babes are "fed upon milk."

Religion and Science can never become harmonized so long as religion claims that anything has ever been, or can ever be done, in direct opposition to the established laws, or life governing forces of the Creator.

These forces are a part of His being and are eternal, and can never be subverted or changed. The moment we admit one break in the mighty chain the Universe is in danger.

Such a thing as a miracle never occurred and never will. The day such an act is performed (if it should be), the Cosmos would go into chaos. Many things occur that appear miraculous; but in all these may be found a law capable, by centralization, of overcoming another law, so long as the superior force is generated. Or, through the operation of certain psychic laws, certain things in the spiritual and physical spheres may be done that seem contrary to known laws; but as science shall unfold all these mysteries will be found based upon some occult force of which we are not now fully conversant.

This brings us to the "Miraculous Conception"

of Jesus, upon which so much has been written, and which has led to so many vulgar and blasphemous discussions. It is a most delicate subject, and one which we approach with reverential solemnity, but it must be dealt with scientifically, or in a manner to satisfy the material sciences and remove the miraculous, and at the same time sustain, if possible, the moral purity of the Blessed Virgin; for while we cannot believe in the miraculous, we are equally disinclined to believe that the mother of Jesus was an unholy, depraved and deceitful creature as the vulgar minded have declared.

There are many things in nature that may be done in compliance with law and yet not in the established order of law. The pollen which vitalizes in the vegetable kingdom is provided with a means whereby it may be distributed. The atmosphere and the peculiar formation of the pistils adapted to be carried by the breezes, are the ordinary channels whereby the life fluid is borne from one plant to another. Yet through an uncommon means of distribution this same pollen may be gathered by an intelligent being and borne away hundreds of miles where it could not be carried by its natural mode of transit, and there scattered upon the flowers of its kind when the union of the spiritual forces is produced and life follows. This

is not a miracle; it is simply an unusual mode of transmitting life.

All life is spirit. Flesh is simply a substance temporarily vitalized by the spirit, whereby the spirit is brought into correspondence with the physical world. The impregnating element in all forms of life is spirit. Physical life cannot exist without the spirit. The moment the spirit leaves, matter is dead. Spirit focalization, therefore, always precedes material form in the creation of individual things of life. This focalization of spirit, the positive and negative uniting, is what we call conception. Matter has nothing to do with it except so far as it becomes a medium for the transmission of the vital life fluid or spirit substance. The pollen that bears the vitalizing fluid in the vegetable kingdom is, so far as visible to the natural senses, but a material substance; yet this material substance performs no function except as a means of transmission of a life fluid. The pollen, and no visible part of it ever enters the germ cells of the plant, but, having parted with its spirit passenger, it has performed its function, and falls to the earth and decays.

The visible, physical spermatozoa in the animal life germ is simply a medium of transmitting the life forces—the spirit. If this spirit could be transmitted under the ordinary operation of law without

the visible animalcule, conception would take place just the same as though the visible spermatozoa entered the ovary. But it is not so ordered. Yet it is plain if the spiritual part enwrapped within the impregnating germ could be transmitted to the ovary independent of material agencies, and this spiritual substance there unite with its counterpart, then conception would take place and life begin. There can be no doubt of this, and yet still be in compliance with natural law, all the requirements of the law of conception being fulfilled, but in a manner differing from the natural channel. A spiritual being is possessed with all the elements of life of a physical being, and who can deny but that these elements of life may become focalized through the higher intelligences, and like the spirit of the maize plant that flies inward through the little silken thread to the germ cell, may not this focalized spirit also be transmitted to the germ of life within the womb, and there unite with its counterpart and produce individual life. The forms of transmitting life and producing fecundation, are so numerous in nature that we can readily conceive of still other modes, and at the same time in no manner violate the great fundamental law that two elements of a kind and of a species must unite before individual life is possible.

Such phenomenal conceptions as that of the blessed Virgin we read of in the sacred books of the ancients as relating to many of the founders of great religious systems. How true or false these records we cannot know. We only know the men were good men, and performed great works. The influence of Chrishna and Vishnu and Buddha, all of whom were claimed to have been immaculately conceived, has been wonderful. And it may be with good reason presumed that when the Spiritual Rulers of our world desire to raise up a great and wise man as a reforming instrument, he is brought forth from the purest and holiest maternity by the overshadowing of a holy, Spiritual Being.

More than one-third of the human race believe in and teach the doctrine of reincarnation. This doctrine is held by Christianity only so far as it applies to Jesus Christ. This is beyond doubt an error, as all doctrines are erroneous that are not based upon universal law. What applies to Jesus must apply to every human being. The doctrine of the incarnation of a previously existing spirit, which takes upon itself a new form, is in opposition to natural law. Every conception is the production of a new individuality resulting from the unit of spiritual substances, and the spirit and the soul and the body develop together; still other spiritual entities may cling about it and influence

it, but a fully developed spirit cannot take upon itself material substance within the womb, for it is a completed being already. Hence, the child Jesus was conceived and developed in spirit, soul and body from the germ of life the same as all children, and differed from others physically only in that he was doubtless more harmoniously and perfectly formed.

But while we deny the possibility of incarnation or reincarnation, whereby a spiritual being buries its consciousness for a time and is born again into conscious life, yet we accept of the well-established doctrine that spiritual individualities may enter the bodies of physical beings as distinct personalities within themselves, and exercise an influence upon such bodies from the early stages of foetal life until death. From this fact has sprung, as we believe, the ancient doctrine of reincarnation. It is based upon a great truth. These spiritual beings may be of a highly developed or very degraded nature, and may inhabit the bodies of beasts, as well as men, as taught by the Buddhists, and as we learn throughout the inspired world. The man "who had his dwelling among tombs," was possessed with a legion of evil spirits, endowed with intelligence, as they cried out, "What have I to do with Thee, Jesus, thou Son of the most high God. I adjure Thee, by God, that Thou torment me

not," "for He said unto him come out of the man thou unclean spirit." This is one form of possession common in all ages, but there is a higher form of individual possession, which we find exemplified in the Prophets and Seers, through whom the highest inspirations have been given to man.

Jesus was undoubtedly, from his boyhood, possessed of a spirit of this high order, the first manifestation of which we find recorded when the child Jesus was found "in the temple, sitting in the midst of the doctors, both hearing them and asking questions," and his reply to those who sought him, "Know ye not that I must be about my Father's business," clearly indicates that he had been, and was then, under a spiritual guidance far above the natural boy Jesus.

This spiritual being had evidently been with him from his conception, and may have been the active instrument in his mysterious bringing forth. He evidently was the counseling spirit to the Blessed Mother, and the forewarner of Joseph in his dreams. His mission was to guide and develop the chosen child to that complete manhood, whereby his wondrous works might be made manifest.

During the long interval of seventeen, or twenty-one years, in which time we hear nothing of Jesus, we may presume this Christ spirit was unfolding

him for his short but most momentous work. There were two spirits living within one body, the natural man, Jesus, and the spiritual man, Christ, he whom upon several occasions cried: "This is my beloved Son in whom I am well pleased; hear ye Him!" By this self same spirit, when the time for his work had arrived, "Jesus was led into the wilderness to be tempted of the Devil," and, withstanding all these temptations, he was sent forth upon his mission.

By this time we may presume that the spiritual intelligence directing Jesus had become the real active element in his being, leading him, whither soever he would, and speaking through him those wonderful words of wisdom which have come to us like pearly jewels from heaven. Evidently Jesus regarded this spirit as the God—the Father and Creator of all the worlds—and he was so permitted to believe and teach, for the world was not ready for the unfoldment of all truth and mystery, being yet bound by superstition, ignorance and idolatry. We have several times asserted that truth is not, in God's divine government, unfolded until the world is prepared for it; and even the saints, and the wise, and the great, and the divine, are led along with their eyes blindfolded to all things which God holds in his secret archives, until the fulfillment of His own good time. The Jewish

people held to the traditions of God appearing unto, and inspiring the Prophets, and the mind of Jesus was evidently impregnated with the Jewish theology of the times. Any unnatural manifestation or inspiration was the work of the great Jehovah, and we can see a good and valid reason why Jesus should not be enlightened to the error of such a doctrine. It was the fundamental basis upon which the Jewish religion was builded, and to destroy it would be to undermine all religious faith, and throw the religious world into confusion and probably the lowest form of idolatry. Jesus was, therefore, inspired to ignore all great theological truths or facts in science, leaving these things to the more intelligent age to come, but teaching in a masterly manner a great and wondrous scheme of salvation.

One of the amazing monstrosities that has engrafted itself upon Christian theology, is that Jesus Christ represents in his being the undivided one-third part of the Infinite Creator. How such a dogma could ever have had birth amongst intelligent races it is difficult to comprehend. Jesus never set up any such claim, or even approximated it. He was continuously submissive unto the Father, and prayed unto the Father as other men. "And he said unto him, why callest thou me good? There is none good but one, that is God." And

in his agonizing prayer he cried, "O, Father, if it be possible let this cup pass from me, nevertheless not as I will but as Thou wilt." And on the Cross he lifted up his voice and cried, "My God! My God! Why hast thou forsaken me?" Besides these repeated evidences of the subordinate and dependent nature of Jesus upon a higher power, we can not consistent with reason believe the Author of the Universe, or the third part of Him, would leave His throne, and, entering a human form, finally become buffeted about, spat upon and crucified by a mob of ignorant people. We can comprehend how a Divine Messenger might thus be sent in order to accomplish a great ultimate end, and can see in it something beautiful and grand; but to say such a being was the very individualized God of the starry depths, is neither grand to contemplate nor commendable to our better senses. We do not believe it; we cannot believe it; neither do those who preach it believe it, and while it only produces hypocrisy and infidelity, it is healthy and proper it should be eradicated.

It is true, however, that Jesus said, "He that hath seen me hath seen the Father"—"I and my Father are one." That is, one in purpose, and one in spirit; not the same individuality. "The Son can do nothing of himself but what he seeth the

Father do, for what things soever He doeth, these also doeth the Son likewise." Jesus was evidently in continual close communion with his spirit oracle whom he, as we have before said, regarded as God, the Father, and to all purposes he was a father. Jesus being under his constant control, not unfrequently, it may be presumed, made expressions relating to that father spirit, such as, "Before Abraham I was," since the man Jesus could not have existed before Abraham, or "before the foundation of the world."

Jesus said, "And the glory which thou gavest me I have given them ; that they may be One, even as we are One ; I in them and Thou in me, that they may be made perfect in One." The oneness of Christ with the Father is thus represented as being shared by all the redeemed of earth. This is a fundamental doctrine of Jesus and the apostles ; but this oneness is only in spiritual unfoldment, whereby we become like unto God, but not partakers of his majesty and power, neither us nor yet His chosen messenger.

Now in relation to miracles, we are free to affirm that any religious dogma that holds to the possibility of anything being done contrary to established laws, will become a drag and a dead weight too heavy to carry, and the quicker all religious sects get rid of such beliefs the better it will be

for religion. Instead of claiming that which seems mysterious and unexplainable as a direct interference or interposition of divine power to the subversion of divine law, it were better that the wits of the theologians be whetted up to discover some natural cause of such seeming miracles. If no cause can at once be found let the phenomena be regarded phenomenal only until further light is given us; for as God has made a law whereby the circling suns are held eternally in their place, so sure hath He provided a law for every operation in nature, which is eternal and immutable.

The seeming miracles of Jesus may all be explained did we know precisely the operation of the laws under which they were performed. One important fact we do know, if the records be true, that is conditions were necessary to the accomplishment of seeming miracles. "But Jesus said unto them a prophet is not without honor except in his own country, and among his own kin, and his own house; and he could there do no mighty works, save that he laid his hands upon a few sickfolk and healed them, and he marvelled because of their unbelief; and he went about the village teaching." It is evident that here, amidst a people of unbelief, he had tried to do "mighty works," as elsewhere; but owing to their want of faith, he had not the power to accomplish

them, except that a few sickfolk were healed, and it is further related that the disciples failing to cast out a demon, which Jesus afterward cast out, "Then came the disciples to Jesus apart and said: "Why could we not cast him out?" And Jesus answered them, "Because of your unbelief." From these and many other passages we learn that Faith on the part of the operator and also the recipient was an important factor in the performing of miracles, so called. But if Faith is an element, then it follows that there is a law governing such manifestations of phenomenal power, which law must be complied with before results can be obtained. If then such things are done under the operation of law, they no longer become miraculous. The law superior to gravitation enabled Jesus and Peter to walk upon the water. Under this same law the writer has seen tables and instruments lifted from the floor without being in contact with any visible power to produce such phenomena, and this same power multiplied by Joshua's mighty army marching for seven days, in full faith, might have caused the walls of Jericho to be overthrown.

In relation to the healing of the sick by the laying on of hands, we might be much farther along in the knowledge and application of that law had the Ministers of Christ been faithful servants of the Master, and had not boastful Science turned to rid-

icule such a possibility as a superstition. But the time is probably not far distant when it will be recognized as a science, based upon the psychic laws, now but little understood. When we shall have a Church free from hypocrisy and doubt, and a Ministry baptized with Holiness and strengthened by Faith, then shall all these things of which we read be done in our time, even as they were of old, for the laws under which they are accomplished are immutable, neither shall they pass away.

We have thus undertaken, in a brief manner, to tell what Jesus is not, and in this we have taken from Him nothing which He ever claimed for Himself. He hath said: "I am the Son of God." We have not denied it; but He hath also said, "I am the Vine and ye are the Branches;" we are all of one spirit—all Sons of God. He hath also said, "I am the Messiah." We have not denied it. We believe He was a chosen instrument for the accomplishment of a great work, and what He is to be we will now undertake to consider.

Order is the first principle of a divine government. We cannot have order without unity, and we cannot have unity without one supreme head. Hence, there is born the necessity of a Supreme Ruler in every government. First, in the government of the Universe through the Almighty Magistrate; second, in the government of the Celestial

Spheres through Divine Personages; third, in the government of the Spiritual Heavens connected with each world; and fourth, in the government of the children of material worlds through such channels best adapted to their intelligence, and unfoldment in the laws of life, and in the arts and sciences and spiritual knowledge.

A world in a state of Barbarism is not in a condition for a Spiritual Government any more than a wild ox would be to put to the plow. It is first necessary that a high order of civilization should become the controlling factor in a developing world before the authority of a divine teacher could be enforced. Angels cannot enter into wars, or inflict punishment upon mortals for disobedience to law; hence, a people so inferior in mental development as to be ignorant of laws governing nations, could not be controlled by law. They must be controlled by brute force until subjugated in their brutal instincts, and elevated intellectually. Besides which, it is necessary that the earth should go through that Transition Period wherein selfishness and individualism becomes an elements in producing material growth, through which inventions are developed, great lines of commercial transit established, and all the *machinery* of a high standard of civilization put in order. Then there comes a time when a Spiritual Ruler or

Law Giver may sit upon his Throne and the nations will give heed to his mandates.

In anticipation of such a time Jesus of Nazareth was brought forth nearly nineteen hundred years ago, by intelligent beings who hold the keys to the archives of this world. They alone, know when the time shall be ripe to send this messenger on his second great mission to man; for "not even the Son knoweth the time but the Father."

That Jesus and His Apostles believed the time would come in the earlier days, there can be no doubt. Jesus said, "This generation shall not pass till all these things be fulfilled." The Apostles were commanded to "Watch and pray, for ye know not the hour of His coming." But it must needs be that the earth be made ready by material and spiritual progress, and by the spread of the knowledge of Christ before such an event could be made of practical effect.

The inventions of the printing press, telegraph, steam engine, telephone and the innumerable smaller inventions, whereby intelligence has been disseminated and burdensome labor economized, are all hastening the day of Christ's coming, and the strides the world has made within the last fifty years are so astonishing that we may look upon this as a prophecy of the rapidly approaching time — aye, that it is verily at the door.

In addition to the material and mental developments, during the last fifty years, the world has become alive with inspired thought bearing upon the elevation of man and the rights of the oppressed. This inspiration has sprung up, as it were, spontaneously in all nations, and is preparing the human mind for that great change which will soon be upon us. We have probably reached the climax of material advancement under this Dispensation, and from this time forward there will be an aggregate increase in poverty, suffering and wretchedness among the laboring classes, for the reason that invention has taken the place of labor to a great extent, and for the more potent reason that those in possession of vast wealth, throughout the world, are seeking to give to money greater power by every artful device conceivable, utterly regardless of industry or labor, or yet the changing economic relationship, which requires change of old laws and systems.

This degenerating and disorganizing force will not operate absolutely continuously, for temporary stimulus will occasionally arise through some change of Administration or some delusive theories, but having no permanent basis, the reaction after each of the impulses will become progressively greater, until all confidence shall be lost. Then gold will hide away, and creditors will seek the

absorption of landed estates by mortgage foreclosures.

This must lead to paralysis of business, idleness, poverty, hunger—culminating in riots, bloodshed, desperation and war. These things are inevitable under the present management of governments, in the interest of the wealthy, and the utter disregard of the rights of the poor. This century will not close until all these things will be fulfilled, unless there shall be a radical change in the interest of the industrial masses, which, at the present time, seems almost impossible.

The idle, suffering millions of the world are taxing the governments to give them food and shelter beyond any precedent in history, still legislation goes right on to produce more idleness and misery on the one hand, and more luxury and soulless selfishness upon the other. It would thus seem that the forces are marshaling for the battle of that Great Day.

In view of the fact that the controlling powers of the world have reached a state of civilization and knowledge of right and wrong, sufficient to be obedient to the right if enacted into law by Divine mandate; and in view of the further fact, that we are living under such an imperfect dispensation of justice and correct government, as to plunge the whole earth into anarchy, would it not be a matter

of justice and mercy on the part of a Divine Being, when such anarchy came, to place over the nations of the earth a Ruler who should have absolute dominion, and who should bring peace and harmony and love and justice out of the scattered fragments of suffering humanity.

There can be no doubt of this, and who is more worthy of that exalted position than Jesus of Nazareth?

When we study his life, from his conception to his ignominious death, it reads like a mystic poem; like a profound philosophy; like a mysterious, deep and divine reality—a wondrous scheme for the final redemption of the race, and we are filled with reverential faith. No human ingenuity could ever invent such a story with all its circumstantial links and riveting testimony, and no being endowed with the divine attributes of Jesus could propagate such a story unless it were true.

The experience of Saul on his way to Damascus, and his wonderful life work that followed, would establish the truthfulness of the Mission of Jesus as it has been foretold, had we no other evidence.

But what will be the order of his coming? It is written, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition. * * Even him whose

coming is after the working of Satan with all power, and signs, and lying wonders." There has certainly come a falling away, for amongst the highest of earth in authority, and as representatives of science, we have infidelity and materialism growing rank. Men are "ever learning, but never able to come unto the knowledge of the truth," and the working of Evil Spirits through Satan "with all power, and signs, and lying wonders," the writer has witnessed upon many occasions. But these manifestations are the opening door to that higher order of spirit communion which will, upon the advent of Jesus, become common.

It is within the power of spiritual beings, when not restricted by law and severe punishment, to manifest themselves visibly at any time. But undoubtedly such acts are not lawful within the spiritual spheres, only so far as permitted upon special occasions or for a special purpose. Moses and Elias appeared upon the mount, and at the Crucifixion of Christ, "Many bodies of the saints which slept, arose and came out of their graves after his Resurrection, and went into the Holy City and appeared unto many." These spirits simply take upon themselves a sufficiency of material substance to make themselves visible and tangible to our physical senses. This is done under the

operation of a natural law; through which law Jesus made himself visible and conversed with many after his death, his natural body evidently having been dematerialized under the operation of the same law which enables a spirit to appear and disappear. But of these matters I will speak at length under the head of "Modern Spiritualism."

Suffice it for the present to say, that under the operation of this law, Heavenly Hosts of angels may appear, as at the birth of Jesus, whenever permitted. Then we assume that Christ's coming will be precisely as he has said: "And then shall they see the Son of Man coming in the clouds with great power and glory." Then will be broken that seal of the law, and angels will appear and disappear at will.

It is evident that such a communion between the spiritual and the physical world, would not be practical except under a broad system of Social Government, such as Jesus taught when on earth, in which all things are held in common. In such a government there can be no personal ambitions or use for wealth; and, hence, no reason for gratifying selfish aims, or one brother taking advantage of another.

Under our present system of Individualism, if spirit communion with the departed was not

restricted by law in the spirit world, great advantage and injustice might be obtained by one brother over another, through advice and secret information obtained through spiritual sources. Hence, a Communistic government becomes a necessity, in which every man and woman shall be allotted their legitimate work; and every man, woman and child guaranteed support, education and comfort, equal to every other man, woman and child; the only difference in position being that attained by superior knowledge and moral excellency, which are qualities not purchasable by money.

We may then assume that Jesus, on setting up his Kingdom on earth, would formulate a few fundamental laws, of which we will presume the following as the most important:

First.—He would declare that the Earth, the Air and the Water were the free gifts of God to all mankind for their support, comfort and happiness.

Second.—He would organize society into Communes as rapidly as possible, and place over them suitable governors, and would divide the land up and give it into the hands of his people, in colonies of a hundred families or more, and they would be required to labor, we will presume, six hours a day, and the proceeds of their labor would be gathered into barns for the use and benefit of all.

Third—He would also organize all tradesmen, and workers in iron, and brass, and wood, and stone, and would place over them Chief Captains; and they would all be required to labor six hours per day, and would receive from the common distributary, all the necessities of life, and of comfort, and of art, and of music.

Fourth—He would organize all Railroad, Steamboat, Telephone, Telegraph and Transfer lines into Consolidated Systems under the control of Chief Captains.

Fifth—He would establish organized Systems of all other classes of business, and every man and woman in the Kingdom of Earth would be required to labor six hours daily, until forty years of age; when they would be permitted to go wheresoever they might desire, by land and by sea; and the door of every Inn would be open to them free; and they would live in peace and plenty until God called them to their work in the higher spheres.

Sixth—He would banish all saloons and places of sin, and would establish great Lyceums for lecturing, reading and social communion; and learned men and women would address them daily.

Seventh—He would tear down old cities and build new ones, adapted to the new order of life, in which great buildings, surrounded with beautiful lawns and fountains—beds of flowers and

circling walks would take the place of the narrow, bustling streets, and each great building would be the home of a Commune of Brothers and Sisters and happy families; and He would Beautify the Earth and make it blossom as the rose.

There would be no money required, as the whole human family would become a part of one great Household, in which every man and woman would contribute in their own way to its support. Personal pride, and vanity, and selfishness, and covetousness, and dishonesty, and theft, and greediness, and drunkenness, and ignorance, and poverty would all disappear; for there would be no stimulating cause to produce these things, and as a result the whole human race would, in time, be lifted up until "all would become a law unto themselves, when Jesus would give up His Kingdom that God may be all in all." Oh! ye who have no Lamp to your souls go thou and search for one, that ye may be able to comprehend the grandeur of this wonderful scheme." Behold, a King shall reign in Righteousness, and Princes shall rule in judgment, and the eyes of them that see shall not be dim, and the ears of them that hear shall hearken."

I am aware that these statements to people destitute of spiritual perception, and having no love of Christ in their hearts, will excite ridicule. And to those of an exceedingly vain, selfish, unchari-

table spirit it will inspire contempt; especially with the Pharisees, who occupy the Chief Seats in the Synagogues, but nevertheless they are Prophetic Inspirations, the fulfillment of which will begin at no distant day.

Individualism is undoubtedly the correct system of government, and mode of life, during the early developing period of a world's history. It brings out individual characters of great strength, from a low general strata of society, and they become the leaders and promulgators of great enterprises and reforms.

If they were not permitted to enjoy the fruits of their superior gifts, they would evidently not utilize such gifts, and progress would be retarded. Hence, Individualism, although it engenders and cultivates the baser character of man's nature, yet up to a certain standard of intelligence universally diffused, it is a necessity. But there comes a time in the history of all developing worlds, when Individualism retards the general elevation of the masses. Then the time arrives for the establishment of a great central Paternal Government, and Universal Communism. By this reorganization of society, the few are humbled and the many elevated; but the principle of God's government, in His developing worlds, is, "The greatest good to the greatest number." What is right in one age

and condition of society, is entirely wrong in another age, and widely different condition of society. Those who are creating the wealth of the world to-day by their labor, are not inferior in intelligence and reasoning faculties to their employers; lacking only, as compared with the employer, in financial ability, and shrewd business capacity. It is not right in a great intelligent age, that the one talent of money-making should subordinate all others. Because it is the bread-purchasing talent, why should men of more brilliant talents be subordinated to it, or starve?

But it is an element in society peculiar and necessary to an undeveloped race, and cannot be remedied by piecemeals, or by local application, or Communes, like those of Paris, which only bring confusion and bloodshed. The evil is so firmly rooted that no human power can subjugate it. Individual selfishness is the cultivated instinct of ages, and inherited by every living creature, and its overthrow in the human heart will require the strength of divine hands, even the nail-scarred hands of Him who hung upon the Cross.

We subjoin the following poem, "The Birth and Life of Christ:"

The Birth of Christ.

The stilly air was crisp on Bethlehem's plains ;
The vaulted blue encircled Judea 'round ;
The star-light gleamed upon the frosty hills ;
The midnight howl of wolf was no more heard ;
The owl sat silent o'er his feathered prey ;
The shepherd's dog breathed low in quiet rest ;
The flocks reposed beside the cliff, and in
The listening air, expectant stillness reigned !

The pensive shepherds, clothed in fleecy robes,
The while, stood leaning on their crooks ; "When, lo !
The angel of the Lord upon them came ;"
The glory of the Lord the dim light drank ;
The golden flame lit up the awful deep ;
The stars were quenched, as though a new-born sun,
The dome of God's arched firmament had burst,
Then all of Heaven's Gladness shone afar !

The Shepherds sought retreat in fear, but turned
To hear the gladsome voice : "Fear not ! This day
To you the Christ is born !" The hilltops bowed !
The valleys sang ! The living waters flowed !
The mountains quaked ! The slumbering rocks awoke !
Then from the flaming arch above, voiced forth
The raptured multitude of heavenly hosts,
That grandest message ever sent from heaven—
"Glory to God in the highest,
And on earth peace—good will toward men !"

"Glory ! Glory to God !" high harped the hills !
"Blessed be the New Born Babe !" low voiced the plains !
"Hosannah to our King !" deep bassed the seas !
Then upward—upward—heavenward winged the Hosts ;
Fainter—fainter ; sweeter—sweeter the song :—

“Glory to God ! — Glory ! — Glory ! — Glory !” —
Until the lingering echo died away
In raptured music waves upon the soul,
Then stillness reigned again profoundly deep !

Back through the heavens flowed the fading light ;
The rended vault between the God in heaven
And God on earth unite, and stars spring forth,
And Constellations gleam, and dance with joy
Upon the Blue, until the morning sun,
Rising in grandeur, buries the last night
Of a completed Time, and casts his beams
Upon the Child of God—the Son of Man ;
A new born Age of Light and Love begun.

* * * * *

The Story of His Life.

The Shepherds leave their flocks and haste away,
Over the star-lit hills to Bethlehem ;
When, lo, their eyes behold the promised Child,
There in a manger, wrapped in swaddling clothes ;
And the low breathing of the tired ox,
The restless moving of the huddling swine,
And the coarse braying of the hungry beasts,
Mingle with the cry of the New Born Babe.

Thus lowly was the birth of Him whom God
Ere earthly life began, did foreordain
To be His Messenger—His chosen Vine
To bear the Fruits of Holiness Divine.
Could He have had a more ignoble birth
Than that the grunting swine and braying beasts
Should shake the couch on which He first saw light,
And thus awake His soul to conscious life ?

A Star arose—a bright mysterious Star—
A Lamp within the hands of angels held,
That guides the Wise Men from the far off East
To Bethlehem—to Mary and to Christ,
On whom they shower gifts, and then return
Another way, lest Herod should destroy
That Budding Plant, that future Hope and Joy—
That Messenger of Holiness and Love.

And God did bless His Son, and he waxed strong
In body, and in wisdom, and in grace,
Until he stood before the great and learned,
While yet a stripling lad, and taught them Love—
A lesson which God planted in His heart—
The guiding light to all His works below ;
And then for many years He walked with God
Alone, till God built up His wondrous soul.

With every member of a perfect man
Unfolded by the toil and cares of life,
And with an inner heaven-born spirit, ripe
From secret meditation, Love and Prayer,
And daily converse with the Angel Hosts,
He thus became a finished, perfect soul,
Crowned with that glory which the world knows not—
That strength which none but perfect souls can know.

And then the angel cried, "Gird up thy loins!
We lead Thee forth to plant the fruitless fields,
And make the barren desert blossom as the rose ;
And gather Thee the first Fruits of the Vine.
Behold, Elias hath o'ertaken Thee,
His voice is crying in the Wilderness :
The way is now prepared, come follow me."
Then Jesus bowed His head and followed on.

Where ere the Spirit led, there Jesus trod,
Ev'n buried in cold Jordan's watery grave;
And then His work so long delayed begun;
And then the Keys of Heaven were given Him,
And he who holds the Keys of Hell bethought
To lead Him into sin, and thus secure
Eternal Majesty of power and rule;
But Christ triumphant, angels crown Him King.

And now the first and only perfect man
The world has ever known, went forth to teach,
And show by signs and wonders, yet unknown,
What powers reside within a soul divine;
For Jesus was but God's completed man,
To which the human soul may yet attain,
Who feeds upon the bread of Truth and Love,
And walks unsullied through temptation's snares.

His voice was heard upon the mountain top,
Within the valleys, and by the seaside,
And in the homes of poverty and grief;
And all the burden of His song was Love.
He went about as one bowed down with grief,
And words fell from His lips like glistening gems,
Whose brilliancy the ages have not dimmed;
Whose wisdom time but makes more manifest.

When I behold Him groaning on the Cross,
And crying, "God forgive them, for they know
Not what they do," I feel that such a life
Was not completed by that Awful Death;
And that the Story told of Him must be fulfilled;
And so I watch by night and watch by day,
Impressed within my soul the time draws nigh,
When all shall see Him coming in the sky.

Context to the Essay, "The Devil and His Work."

Evil is the energies of nature in a state of inharmony, in which the destructive forces predominate. It is a disintegrating power. The element in nature that seeks the individualizing of only a part of the soul forces, and, therefore, imperfect. It exists in a diffusion through the Spiritual Essence, and also in a focalization into Beings wholly given over to Evil. There are, therefore, Personal Devils, as there are Personal Gods. All Spirit Force is more or less Evil until Regenerated by the Spirit of God. Man is, therefore, more inclined to Evil than to Good, and this earth is likewise more under the control of Satan than God.

The Devil and His Work.

God, the Divine Author, is a Being so far remote from human comprehension, that He manifests Himself only through subordinate individual intelligences. These intelligences are the result of centralized spirit, produced under the operation of established laws. The degree and kind of intelligence will depend upon the amount and kind of spiritual elements entering into the new combination or individualities. A plant or plant cell represents the most primitive and least effective combination, and a perfected Angelic Being the most complete expression of Individualism. Nature is continuously striving to produce a perfect individualized spirit, capable of Eternal Life. This begins with the protoplasmic vegetable cell, and ends in the perfect obedient progressive human soul.

Intermediate between these two extremes, there is a mass of struggling life, which, though it never attains to Immortal Individuality, yet it operates to generate the Soul Substance, which must ulti-

mately all attain to immortal conditions in other forms, or operate as the means of sustaining other forms, for the spirit atoms continuously change in spirit as in physical life. All Evil, therefore, is but the primary elements of Good. What we denominate Evil, or Sin, comes from the operation of undeveloped, or imperfect individualities. If a man steals his neighbor's fowl, and a fox again steals it from the thief, the two animals, the fox and the man, are upon the same spiritual plane. They are both imperfect organizations, and both absorb from the same spiritual fountain, and each extracts that substance which makes the thief, and repels that which produces honesty of purpose. One tree, by grafting, may bear many kinds of fruit; some sour, some sweet; some red, some green; some early, some late; yet the same sap feeds them all; but through the laws of affinity of substances, each separates its kind.

That there are tendencies to good, and tendencies to evil in nature we all admit. That the good should centralize in good beings, and the evil in beings of evil motives, is but the operation of Natural Law. Good attracts good, and evil attracts evil; hence, we have the good represented by our God, and the evil by our Devil. God we believe to be the inspirer of all good; the Devil the head of all evil, and that each have their subordinate angels and demons.

Leaving the Great Architect of all worlds out of our consideration, which we must do in dealing with the phenomena of this little world, and substituting in His place a Subordinate Deific Being—an individual capable of manifesting himself to man as he did to Moses and Jesus, then we have the basis for our Personal Earth God. In the same manner assuming that the evil tendencies have a focalized head, we shall find that head in our Earth Devil. Here, then, we have recognized the Personal God and Devil of our Bible, and there is no doubt but that both exist. Each have their Kingdoms and each their work.

The earth, in her undeveloped spiritual condition, has developed more evil than good, and were it not the fact that evil spirits disintegrate and ultimately lose their identity, Satan's Kingdom would overthrow the Kingdom of our Earth Deity. He evidently believed he had that power at one time, which precipitated the "War in Heaven"—our Earth Heaven—for we must confine all our reasoning relative to this planet, to this earth, and not as applying to the Celestial Spheres presided over by the Almighty Father. He has left Michael, the Earth God, and Satan, the Earth Devil, to fight their own battles. Michael and Satan represent two spiritual extremes. Satan knows disobedience to law ultimately produces the death

of the soul, and believes progression culminates in absorption and annihilation in God. In either direction there comes, in his belief, ultimate annihilation. In sin he beholds lascivious pleasures and hilarity, which, to the undeveloped soul, is more enticing than holy knowledge, harmony and love. And so the undeveloped, licentious and heedless of earth, seldom reform when passing over into that spiritual association in which they find the greatest pleasure, but pass on to their final disintegration, like the lost inebriate, liberating their spiritual elements, atom by atom, the same as all other inferior or imperfect souls of the lower animal kingdom.

It is often asked by a class of small-minded, superficial thinkers, "Why don't God kill the Devil?" This kind of cheap smartness is common with a class of lecturers who are thus brought in close *rapport* with the unthinking, scoffing multitude. But the truth is, God, the Author of the Universe, has no more to do with our Devil, or with our Divine Governor, than He has with heat and cold, or with any other phenomena of earth. The Devil came into being and power just the same as Michael did. They differed in Political Government, and so separated, each taking with him the advocates of his special system. In due course of time the Devil will kill himself, for con-

tinuous disobedience to law and order inevitably destroys. But it is not the design of the angel world that any shall be lost or cast away, except as they shall destroy themselves, until the final great day, and so "Jesus went and preached to the spirits in prison." But there must come a time when Christ shall sit in judgment on earth; when he must separate the sheep from the goats. All this sentimental talk about the ultimate redemption of every human soul is not based upon reason. There are millions of men now living whose spiritual elements are below the average brute, and the same sentiment that would save such men would make immortal every creature from the Anamalcule to Man. When we recognize as a scientific truth that the soul of man is but substance chipped out of the soul of animals, and not any more entitled to immortality until it is "born of the spirit"—purified, elevated, made God-like—then we shall lose all our sentimentality about the soul, and see that the effort of God is to produce a perfect spirit, and if it fails in an imperfect human organization it is no worse nor more unjust than that it should fail in a noble, obedient, toiling, suffering domestic animal. Do you not behold, every day, upon your streets, great, coarse, grasping, brutal men in whose features you spiritually discern a cloud, black as night, and do you not feel, instinct-

ively, "that man will make a Prince in hell?" Such men will go there, and will delight in the authority which the Devil gives them, and will prefer it and enjoy it better than heaven, and will never ask nor thank you for your sympathy.

"Another question which we often hear asked is: "Why did God make the Devil?" God did not make him, as a special creation. He is an evolution from this earth, just the same as all other creatures of this earth. He is an imperfect effort of nature. He is not a perfect arch. He is abnormally developed in some directions and weak in others. He is a phenomena of nature, like Napoleon, mighty in will, but destitute of holy instincts, and insubordinate to higher authority. He may be regarded as a necessity in the developing world, as his office is to centralize imperfect forces when they will the more quickly destroy themselves; and by their hopeless depravity influence those, not wholly lost, to efforts at elevation. God will not permit soul energies to remain long wrapped up in imperfect beings, and through the Devil there is a means of rapid separation, ultimating in immortality, or disintegration. It were better that an organized Demonic Kingdom exist, for those having hope will cry, "Lift me out of this Pit, oh, God," while those without hope will rush on quickly to their own destruction, thus liber-

ating their soul elements, whereby nature may use these elements to make another effort.

While we have thus recognized a Personal Earth Devil, in the person of a Fallen Angel, we also recognize a still more potent Devil in the substance of an imperfect Soul Fluid surrounding the earth. There is more Sin in the air than Righteousness. Every covetous, licentious, dishonest, untruthful soul exhales into the spirit fluid the breath of the Devil. The earth has an unorganized spirit entity, and in the aggregate it is a thinking Creature.

This unorganized Thought is the sum total of the earth struggles, and in its entirety operates with intelligence. No mental force is ever lost. It leaves its imprint upon the spirit atoms. In the undeveloped spiritual condition of the earth, what we call Sin has predominated. Hence, the tendency of all is to sin. We breathe it in as spirit food—atoms that have been used over and over again in the commission of sin—and if the soul has not been Regenerated it assimilates this kind of soul substance. The emissaries of the Devil are made up from such spiritual elements, and when they enter a man, which they always do when tempting, they draw in with them the soul aura of their evil natures, and this at once assimilates with the inner spirit and becomes an attractive power to accumulate such forces. In this manner men gradually become de-

praved and sinful. They give off the holier spirit atoms and take on the crude and degenerated. You cannot make a sweet apple sour, unless by some process you extract the sugar and insert acid. Neither can you make a holy man a sinner until the elements of his soul have been changed.

Our theory in relation to Educated Mind Atoms may seem strange and vague, but it will yet be found to be the greatest fundamental truth in the Psychic Sciences. The Devil knows it, and so he sends his demons, who enter into the bodies of men, bringing their soul substance directly in contact with the soul of the victim, whereby the psychologic power is produced. Physical substances offer no resistance to spirit, and many spirits may occupy the same space. Seven devils were cast out of Mary Magdalene, and a legion from the man in the Tombs. Men of marked sinful traits, such as Jesse James, or Captain Kid, are endowed with wonderful daring, and marvelous dexterity in escape, by legions of demons living within them, and becoming a part of them. The wretched miser, who hordes his gold and starves himself, sometimes to death, is filled with greedy demons. Men who through wrecking other men's fortunes, become Princes in wealth, are guided by the demonic influence of the old misers of the supposed dead, but they are alive and often more

powerful than in earth life, and become so engrafted upon the spirit of the material form they inhabit, that they really live in the material world, and rejoice over their possessions. The hilarity of a drunken club, or bar-room gang, is but the outward expression of the demons within, and is a perfect picture of the reckless, bedlamic revelries of hell, into which, when the soul has sunk, it is lost forever. It henceforth wanders about in the lowest haunts of iniquity, both amongst men and fallen women, seeking subsistence by the absorption of the vilest emanations from degraded human beings, daily growing weaker, lower, viler, until consciousness becomes but a flickering spark, then vanishes, and the soul is no more.

There are many grades to Satan's kingdom. It extends from the marginal line of the lower heavens to the center of the earth's molten liquid. The old Methodist Hell is indeed a reality. There are many upon the upper spheres of the Devil's Kingdom of great intelligence, but of the class puffed up in their own conceits, who would make heaven conform to their conception, unwilling to acknowledge any superior—haughty, arrogant and indifferent to everything but their own selfish interest. They have not seen Jesus, nor yet God, and have no faith in either, and they become the inspiring instruments in the production of many athe-

istic books of great seductive power. They know of Satan's Kingdom, but believe they are in a higher sphere, and will so believe until they hear a voice with authority say: "Inasmuch as ye did it not unto one of these, even these least, ye did it not unto me—Depart!" An unruly, unsubmitive spirit, however brilliant in intellect, cannot enter into the Kingdom of God. Rebellious vindictiveness is an element of disorganization. Nothing shall inherit Christ's kingdom but harmony and love, born of meekness and simplicity of soul. It was a want of this spirit on the part of Satan, who was evidently a bright angel, that caused his downfall.

If we will imagine the other world but a duplicate of this in all particulars, except there are but two Kingdoms, that of God and that of Satan, we shall find that it is subject to very much the same mental agitation. Men differ in opinions there the same as here, and through inspiration we have about all the knowledge here that we shall find there, until we reach the Celestial Spheres.

If the earth should be divided into two Kingdoms, one representing the highest and purest motives, and Christian morals; the other embodying pleasure, licentiousness and hilarity, and one in authority should say to the people, choose ye the King whom ye will serve, it would be found that

a majority would go with the King of Carnal Pleasure. Now, when we pass over on the other side, we do not change. We are the same beings there as here, and so it comes to pass that a majority upon entering the spiritual spheres, prefer to choose Satan rather than Michael as King ; and as we have before said, Satan would overthrow the powers of heaven were it not his subjects were continuously perishing, while those of the higher Kingdom have attained to Eternal Life.

While it is within the power of the spirits of the dead to manifest themselves visibly to man at any time, yet it is unlawful, as it would interfere with the natural relationship between man and man, and retard human effort through the natural order of labor, men looking for advice from above. Angelic communications to man are, therefore, ordinarily limited to inspiration of higher thoughts, often made mysterious by visions. The subjects of Satan often violate this law. Hence, the world has always had its Witches, who unlawfully divine the affairs of men, whereby one man is given advantage over another. Modern Spiritualism, not being educated to the necessity of separating these two classes, has gone on developing Witchcraft, in so far that they have been able to "perform all manner of lying wonders, inasmuch as the very elect would be deceived were it possible." Of all

these things we have been forewarned, and it has been for a purpose, whereby the way may be prepared for the coming of Christ with his Angelic Hosts. We have witnessed a great number of these performances of evil spirits, and do not condemn them, for they have their purpose; but we would warn all to be upon their guard, for most of these manifestations are performed by the agents of Satan, and at the root of nearly all Societies, Publications, Books or Lectures emanating from Modern Spiritualism, you will find an anti-Christian spirit. Many bright men and women are being deceived by this "strong delusion." This is the work of Satan, and the last great work of his Kingdom. Many who have drifted into extremes will return to the "Rejected Stone," and be made happy after the delusion has passed away, for by this God will try men's souls, whether they be the children of Darkness or of Light. God is providing every possible means whereby man may "choose this day whom they will serve," for He is marshaling His forces for the battle of the Great Day. "And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Many regard this as not in harmony with God's attributes. The thought is not that He will send

this "Strong Delusion" that He might lead them into sin, whereby they should be damned, but that He might try them, even as Jesus was tried by the Tempter, and thus influence them to decide one way or the other, either to accept of Christ or Satan; for the time draws nigh when there shall be a separation, and it were better that those of Satan's Kingdom should be pronounced in his favor, that no seeming injustice should appear when they are rejected of Christ, for amongst the disappointed "There will be weeping and wailing and gnashing of teeth." To those who, through fanciful and seductive teachings, have discarded the Old Book we would admonish you, take it down from the dusty shelves, read with your spiritual eyes fully open, and you may be able to find it the best guide after all, and filled with Prophecies relating directly to yourself.

All of Satan's subjects are not depraved or absolutely bad, but they are, as an entirety, a substantial duplicate of this earth. Every soul that has not been "Born of the Spirit" is still an earthly soul, and cannot progress into the higher spheres. A majority of the human family thus pass to the other world. Hence, there are great men and great women in Satan's Kingdom. Men and women with unbalanced organizations that make them rebellious against authority. Others

with the elements of covetousness, or licentiousness, or vanity, or other worldly traits so prominent that the divine faculties are subordinate and inactive. This overbalanced condition becomes augmented until monstrosities in mind are produced—men become like animals, governed by a few leading mental attributes. This condition having been reached they do not differ from animals, and though they may have been giants in intellect they ultimately grow to represent one idea, and thus becoming deprived of reason, they are not able to adapt themselves to their environments and perish. Before they reach this condition, however, they may enter the bodies of human beings, through whom they often produce unusual phenomena—even genius—in their one absorbing attribute.

When a human being becomes possessed with an abnormal spirit the effect produced is not only a change in mental characteristics, but also in appearance. It is not necessary for us to test the powers of a Necromancer to know whether she be possessed of such powers, for we can see it in her face and eyes, and every gesture, if she have such powers. If she be a fraud we can see that too, but from a different physiological outlining. The one has the hard, demoniac Witch face and eyes that look you through; the other the cunning phy-

siognomy of the deceiver. Every extremist in any line of thought has his characteristics marked in his face, which have developed after he has become an advocate of such extremes, and any physiognomist of experience can tell you whether such extremists are prompted by highly developed, evenly unfolded, inspiring powers, or by abnormal ones; also, whether they be of God or Satan. If they be of God the unfoldment will be uniform; if they be of Satan the possessed will show that abnormal physiological appearance, always noticeable in gatherings of anti-Christian, Infidel or Free Love advocates. They are all unbalanced and on the road to ultimate annihilation.

Heat and cold being a phenomena of matter in motion, it has but a modified effect upon the spirit. Hence, spirits may exist in the very interior of earth's molten liquid, and doubtless do, millions of them. Locomotion through this fluid is retarded something as electricity through a poor conductor, and the sense of heat is vividly perceptible, but not excessively oppressive. Here the depraved spirit ultimately sinks, and dies, and mingles with the coarsest element of the spirit fluid, which, by gravitation, settles to the center of the earth. Let it be understood that the earth has an unorganized spiritual entity, that never combines with matter, and has its own independent gravitating laws.

Hence, the cruder go to the center of the gravitating force. As these disintegrated spirit atoms become purified, or relieved of their metallic elements by heat they arise to the surface, while the heavier or sin-laden atoms take their place. Imperfect or sin-impregnated spirit atoms are composed largely of metallic substance; wherein we define a law of imperfect mental action, owing to the specific gravity of the spirit atom. So God permits nothing to be wasted. Some spirits are subdued by this fiery furnace, and the spirit relieved of its metallic elements, so that they become obedient, and go on to the attainment of Eternal Life.

Sin is, in a measure, the result of a too rapid change in the elements that constitute the soul. The longer these elements are held the more perfectly obedient they become. Every new spirit atom taken in must be educated to cooperate with the old atoms. The old spirit substance becomes the educator of the new to a great extent, and in any sudden change of spirit atoms, there arises confusion and inharmonious operation of the aggregate. There is a battling of the forces within. This leads to recklessness and loss of conscience and the soul is depraved. This same law applies to the body. The heavy drinker changes the atoms of his body rapidly. They are pushed out by the

alcohol before they become fully under control of the spirit. Hence, they assume abnormal conditions, and the man grows beastly in appearance.

Satan understands this law, and hence, through the possession of devils the change of both spiritual and physical atoms is most rapid, and degeneration of spirit and abnormal condition of body follow with equal rapidity. The spiritual necromancers, as all who have studied the subject know, change in mental qualities and in physical appearance most rapidly after entering their profession, and invariably degenerate physically, morally and spiritually. A woman that sets up as a Witch, or Fortune Teller, if she be one, will look like one in two weeks. This is the degenerating effect of evil spirits — demons, such as Christ and the Apostles cast out upon many occasions.

Satan has in his employ thousands of brilliant-minded men and women, who talk and write beautiful philosophies, but always conclude in assuming Christ as, either an impostor, a myth, a common, spiritual medium, or a very good man, who taught some very good things, but all that was worthy and ennobling was copied from Brahma, Buddha, Christna, Zoroaster or Confucius. In this sentence I have given a picture of the anti-Christian age. A sad picture, indeed, but a true one. But what does the Devil care for the rounded sentences, and

the gilded philosophies, and the pretty word paintings of the Ever Green Shores, that only please the ear, but have no effect upon the actions of men ; when by such seductive words he can make the whole Christian World deny Jesus Christ. Without these pretty speeches and poetic philosophies the world could not be entrapped into this anti-Christian spirit. The cunning old Rebel upon his Throne knows this, and the plan has worked with most brilliant success. If you try to persuade these silvery tongued emissaries of Satan that they are wrong in rejecting Jesus, they will answer you, " Oh you haven't had the scales removed from your eyes yet, Old Orthodoxy still blinds you. You will have to go through a season of development before you reach *our plane*." Many times we have heard this, and similar remarks made to us, in a sense of pity for our lack of development, and always with an air of superiority, arrogance and vanity. Nevertheless we shall cling to the time-battered Cross, with its rusty nails, and shall not abandon the Old Ship. Though her sails be tattered and torn, and her rigging shattered by the mad winds, and her hull racked by the storms of centuries, yet she has conquered the wide ocean ; and now while she nears the harbor, so that we behold the gray mountains, and the green hillsides, and the herds upon the plains, and hear the

welcome bells of Christian Shrines, wouldst then ask us to give her up? Aye, my brother, it is the voice of Satan that has turned your eyes upon a delusive mirage, hovering over the dark waters; be not deceived; it will vanish with the dawn, while the Old Ship of Safety casts anchor upon the hither shores.

Those who have left her to drift upon the wild sea may find the history of their mourning in the following poem:

The Tempter's Victory.

"Vice is a monster of so frightful mein
As to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

—*Pope.*

Thou hideous monster of the air! Thou Fiend!
Thou grinning Devil long from virtue weaned!
Why com'st thou here? What wouldst thou ask of me?
Would'st thou contrive to make me one with thee —
Wolf-like to stealthy prowl at midnight's hour,
And finding souls asleep to them devour?
Depart! I would not care thy ways to know!
See yonder open door? Begone!—Go!—Go!

Dost thou not hear? Why wilt thou not obey?
Must I upon my bended knees bow down and pray
To one whom God hath banished from His throne?
Depart! for I will worship God alone!

Yet still there are about thee many charms,
That pleaseth much mine eyes—my soul alarms—
But go, Good Devil! Go—Please Go, I pray—
Dear Demon, Go! and call another day.

He does not move, but calmly smiles on me;
He waves a Magic Wand, and now—ah! see,
All hideous faces change to angels fair,
While red-winged spirits stir the wine-fumed air.
Oh! stay, dear Fiend! thou wouldst not leave me now,
Or place thy wreaths upon another's brow;
Thou loveliest Being of the Air, oh! stay!
Abide with me, I pray—For Aye—For Aye!

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Context to the Essay, "The Bible."

The Bible is an Inspired Revelation, and the highest Spiritual Authority given to man; yet since it was received through Human Instrumentality, and has passed through numerous Translations and Transcriptions, it must necessarily have been subject to Human Errors. It is, therefore, not absolutely Infallible, but sufficiently true to the Divine Intent as to become our best guide to high and holy motives, and to the attainment of Eternal Life.

The Bible—Its Truths and Errors.

If it were possible to prove beyond doubt that the Hebrew Bible was written by a school of Jewish Priests, and that the New Testament was a forgery, and Jesus a mythological character, yet still its truths would remain truths worthy of study, and the world would not give it up as a Sacred Book.

This grand Old Edifice, built so many centuries ago, still stands, and will continue to stand. Though many of its faulty stones may crumble, yet the great arches are built of enduring materials and based upon an imperishable foundation.

It is like unto a building which a great Architect went forth to build, and he laid the foundations broad and deep, and formed the arches of granite rock, and the pillars of imperishable marble, and the dome of pure gold; and then he went on a far journey and intrusted the completion to his unskilled workmen, who filled in the walls with many inferior stones and straw-made brick, which, when the storms began to beat upon them, they crumbled away, but the arches, and the

pillars, and the dome stood firm and did not fall, because they were the work of a Master Builder.

Theologians failing to recognize the imperfect workmanship upon the building, and declaring all as the workmanship of the Great Architect, have driven a class of independent thinkers into a School of Iconoclasts, who have battered at the walls of the Edifice until they are filled with gaping rents, like the walls of a battle-stormed fort; but the great grand arches, and pillars, and glistening dome, still stand. Wild with an insane violence, and seemingly inspired by hatred of the building, they have hammered at the pillars and arches, but their sledges have been as copper, and their chisels as lead.

Yet, in their destructive work upon the walls, the Christian nations have been led into Infidelity. It has been the work of this class of Iconoclasts to select from the Bible all such statements as appear inconsistent with the Divine Attributes of a Beneficent Being, and magnify them into hideous monstrosities, while all that which was noble, and elevating, and godlike, they have ignored. In this manner they have led millions of the unreflecting into hopeless Infidelity. This is chargeable very greatly upon the cowardice of the Christian Ministry. They should have admitted these errors, and thus forestalled the Iconoclasts' work. Instead

of this, we have been taught to believe the Bible as absolutely infallible. Now, the fact is, there is not a man of a high order of intelligence, who has read that book, who can possibly believe, consistent with his reason, the divine truth, and inspiration from God of every statement or doctrine of the Bible.

This, as we have said, has greatly increased the Infidelity of the times. It has been the breeder of Deism, and has brought to the front such men as Ingersoll and his school, who have carried the world with them, as by a mighty wind; and many have not stopped at condemning the Inspired Book, but have become Atheistic, Anti-Christian, and given over to hopeless Materialism.

In studying the Vision of Creation as recorded in the first chapter of Genesis, we are enabled to see the unmistakable evidence of inspiration. With all Prophets and Seers, time is never accurately measured. "A day is with the Lord as a thousand years, and a thousand years as one day." Even Jesus and the Apostles had no definite idea as to the time of the fulfillment of prophetic inspiration.

A Vision is a panorama of scenes, and is often clothed in such mysticism as to mislead all except the spiritual minded. Up to a recent period, all Christendom believed and taught that the earth, and all vegetable and animal life, and the meas-

ureless Universe, were created in six literal days. Hugh Miller was the first to dispel this delusion, and to give us a geological definition of the Vision in its reference to six distinct Ages, or Epochs of time. Yet, even this explanation does not relieve the Seers from grave inaccuracies.

Light is said to have been created on the first day, or age, yet the sun, moon and stars, without the first of which there could be no light, were not created until the fourth day, or age. We may recognize the fact that the dense clouds surrounding the earth in its earliest history would obscure the sun, and that it became a Creation to the mind of the Seer when the mist had cleared away, and the heavens burst upon his vision; yet the fact still remains that the sun was created before light; and, therefore, the Prophet's statement was not true to the facts, but only true as it appeared to him. We may, also, observe that the sun, moon and stars, to his limited conception, were made for the express benefit of the earth—"the greater Light to rule the day, and the lesser Light to rule the night"—from which we are to learn that he did not grasp the wondrous depths of God's Universe, but regarded all as supplementary to this little world.

This limited conception of the Universe we find extending through all prophetic history. Men, in

their delineation of a Vision, could not rise much above their own limited powers of conception, and, therefore, the Fallible Man is always mingled with the Divine Influx.

As we follow this Vision we find the creation of vegetable and animal life, culminating in man, substantially in conformity to the science of geology. In opposition, however, to the modern theories on Evolution, each of these creations were a special act of the Almighty, which, we are prepared to maintain, is much more in conformity to reason, and our knowledge of God's laws, than the evolution theory, that all life is the result of a gradual unfoldment, from the protoplasmic germ of life to the divinity in perfected manhood. To this, however, we shall devote a chapter farther on. For the present we simply assert, that all material life on this planet has come into being through the materialization, or vitalization of matter upon the spirit body, of spiritual entities, that have had an existence in some other sphere of life, and that they have come into physical being when the conditions of this planet would permit.

This being the case, it is fair to suppose, that not only the Adam of the Hebrews, but, also, many other Adams, or materialized human beings, appeared upon this planet at different times, giving to the earth its different Races of people, each

having their distinctive characteristics so marked that no known law in Biology, or Evolution, could produce them from one common root.

Herein the Prophetic Vision of the Seer of Genesis was also limited. He saw no farther than the Adam of the Hebrews, or of a special Race of people. As he knew nothing of the plurality of worlds, even so he knew nothing but the one Creation. His Vision was not carried beyond that one Adam; and, hence, the world by accepting that limited Vision as a representation of all truth in relation to Creation, have been misled and narrowed in their conception of the creation of man, even as they have been, by the same Vision, led to a narrow conception of the created Universe. In this, while the Seer was truthful to his Vision, he was untruthful to the facts.

As we follow the Vision we find that "The Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, He made a woman, and brought her unto the man."

Here we have a remarkable statement. We cannot so manipulate our reason as to believe that God came down from His throne and performed such a Surgical operation as is here described. The thought is hideously revolting to us.

Yet we can clearly understand how the old Prophet in his Vision could have been thus deceived. We can readily comprehend that in the materialization of Eve, a part of the substance of Adam's body might have been used. And to obtain that substance Adam might fall into a deep sleep, or trance, and while in this condition, Eve might have appeared to the old Prophet as coming out from his side, and from this he would be led to write his story as it is recorded, believing within himself that a rib formed the basis for this creation. And thus again, while he was true to his own understanding as he saw the Vision, yet he was untruthful to the facts.

As we follow this Vision, it becomes more mystical, but none the less interesting. The story of the partaking of the Forbidden Fruit has been accepted by the Christian world as a record of history and not as a Vision. To our mind it is a most delicate description of the first dawn of that love element, or reproductive instinct, coming to almost Celestial Beings.

Brought to earth from the Spirit Spheres, and but thinly clothed with material substance, they were, at first, almost as pure and innocent as the Seraphims. We can readily understand how such beings might continue to exist, even as the resurrected dead, for an indefinite time without seeing

death, for they were but Resurrected Spirits from other Planets.

While we know that from the beginning, God intended them to reproduce their kind, and that for that purpose they were brought into the world, yet, we can also see that by becoming earthly and sensual, they forfeit their inheritance to continual earthly life.

The very fact of the reproduction of their kind necessitated death, else the world would soon have been overpopulated. Hence, the sentence of death placed upon them for partaking of the Fruit from the Tree in the *center of the garden* was only the operation of natural law, and not a vindictive punishment. Why should God punish His creatures for doing that which He has distinctly brought them into being to perform? That Eve should be the first to develop in the reproductive instinct is perfectly natural; Love predominates in woman, and in all this the Prophet is perfectly true to nature.

Adam and Eve were doubtless the highest materialized creation of the several Races of Man, and represented the White Race, and their advent may not have been farther back than the Story of Creation would indicate. Other Races nearer the Animal Kingdom and better adapted to the imperfect Mind Atmosphere, doubtless preceded them by thousands

of years, this Vision relating only to its own branch of the human family. It is therefore probable that Eve's Tempter was a human being connected with one of these Races, for he possessed seductive intelligence that could not have emanated from a Serpent or any creature below man.

The circumstances that follow the partaking of the Forbidden Fruit all point to our solution of the Vision, for "The eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons. And they heard the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden."

All this sense of shame indicates clearly that they had fallen from their high estate, and taken upon themselves the lusts of the flesh. "Unto the woman he said, I will greatly multiply thy sorrows, and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be unto thy husband, and he shall rule over you."

We have thus briefly gone over this wonderful Vision in order to show how much there is of Divine Inspiration in it, and how much it is marred by the imperfect conceptions of the Seer. We can believe in the beautiful truths that seem to be

consistent with reason, and with God's divine scheme of Creation; but the crude misconceptions that have sprung from the Prophet's own mind we must cast aside. God has given us our reason, and does not require us to believe that which the highest light He has given us cannot accept.

The repeated statements made in the Old Testament, that "God walked and talked with men," as one man talketh to another, we must look upon as imperfect spiritual inspiration in which only a part of the truth is unfolded.

In the Vision of Genesis, which we have just been considering, the Lord God is represented as a constant companion of Adam. "Unto Adam also, and his wife did the Lord God make coats of skin and clothed them." This close familiarity of the Almighty Ruler of the immeasurable Universe, forcibly appeals to reason as inconsistent. The old Hebrew Bible abounds in such statements. There may be, and doubtless are, subordinate spiritual beings possessed with Deific attributes, even as Jesus was so possessed, who have been delegated as God's Ministers unto man, and these have appeared to the Prophets as God. But we cannot possibly believe that "God made coats of skin and clothed them." An angel might have assisted in teaching them some of the arts of self preservation, and might have been familiarly present

with them much of the time, and to the Prophet this personage was God, and he so recorded it; and it was not productive of evil to so believe in the earlier ages, but now such doctrines but breed Infidelity.

No intelligent man can believe that God created the Rainbow as a Covenant to Noah, that He would not again destroy the earth by water, since we know, from undisputed facts in Science, that the Rainbow must have existed ever since there has been sunshine and mist. Neither can we believe that, at the command of Joshua, "The Sun stood still in the midst of Heaven, and hasted not to go down about a whole day." If the Earth would cease her revolution, whereby the Sun would appear to stand still, the mountains would be pitched headlong into the valleys, and the flooding oceans would race eastward at the speed of a thousand miles per hour. God does not thus interfere with the established order of things; much less that a murderous king and his people might "avenge themselves upon their enemies."

We might thus go on multiplying instances wherein statements are made in the Old Bible which are unquestionably erroneous. We might also cite doctrinal principles promulgated in the Mosaic law, which are immoral in their tendencies, vindictive and disgusting to the spiritual

instincts, all of which the Beneficent Father is represented as authorizing and directing. Must we be compelled to accept of all these human interpolations that mar the beauty of God's word as of divine origin? Must we subordinate our reason, and our conscience, under the cowardly shield that if we condemn one false statement the whole fabric of Divine Inspiration will totter in ruins? Oh! ye Blind, leading the Blind! Can an inspired thought ever perish? "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." By your false zeal and hypocrisy ye do fill the earth with Infidels. Who amongst you, having written a book and sent it to the publishers, but behold when it cometh forth, an ignorant person had brought in abominable doctrines, would not say: Purge my book of these heresies, and give it unto me as God hath inspired me to write it, and I will bless thy labors? Even so will the Spirit of God bless the hand that will purge His Sacred Word from all that is untruthful and unholy, that it may not be a contradiction unto itself.

The following extract from a sermon by Frederick Temple, D. D., Chaplain in Ordinary to Queen Victoria, will be of interest as indicating the tolerant spirit of the times, emanating from high authority:

“Every day makes it more and more evident that the thorough study of the Bible—the investigation of what it teaches and what it does not teach—the determination of the limits of what we mean by inspiration, the determination of the degree of authority to be ascribed to the different Books, must take the lead of all studies. He is of high treason against the faith who fears the result of any investigation, whether philosophical or scientific, or historical. And, therefore, nothing should be more welcome than the extension of knowledge of any and every kind, for every increase in our accumulation of knowledge throws fresh light upon these, the real problems of our day. If geology proves to us that we must not interpret the first chapter of Genesis literally; if historical investigation shall show us that inspiration, however it may protect the doctrine, yet, was not empowered to protect the narrative of the inspired writer from occasional inaccuracy; if careful criticism shall prove that there have been occasional interpolations and forgeries in that Book, as in many others, the results should still be welcome. Even the mistakes of careful and reverent students are more valuable now than truth held in unthinking acquiescence. The substance of the teachings which we derive from the Bible will not really be affected by anything of that sort. While its hold upon the minds of believers, and its power to stir the depths of the spirit of man, however much weakened at first, must be immeasurably strengthened in the end by clearing away any blunders which may have been fastened on it by human interpolations.”

To declare our Bible absolutely free from errors, interpolations, or inaccuracy of language, is equivalent to assuming the infallibility of man. This book has come down to us through multiplied centuries, during much of which time there was no printing press, or records kept of ancient manuscript. The numberless books in the hands of the Priests at the advent of Christ were simply written manuscript, copied by scribes, who must have been subject to error as all humans. These errors might, in the centuries of war and desolation, and destruction of old records, have greatly multiplied, until our present Bible is far from being a perfect copy of the original. Besides this, it has been translated from ancient languages, which have undergone changes, so that the exact meaning of the original is not always maintained. It is, therefore, unwise to become technical over the exact meaning in English of many words whose roots are unknown, and of which it is impossible to know the true significance. Many such words have formed the subject of great volumes, and heated discussions, and separation into sects. How utterly inconsistent it thus becomes to maintain the Infallibility of our English version of the Bible. Still, in our present boasted intelligent age, if a Calvinistic Minister should maintain this truth, he would be arraigned for heresy, and dismissed in

dishonor. And should a Superintendent of a Sabbath school, attempt to explain the errors of the Bible to the young minds, preparing them for a wider range of thought, and what they must meet in after years, he would be driven out of the Church, and ostracised from religious society. Still, it is evident such teachings would be simply an act to forestall the ultimate drifting into Infidelity. Our children are taught to believe the Bible, every word of it, as of divine origin. When intellect unfolds and finds this to be untrue, then fully two-thirds of the Sunday school scholars become doubters, and not knowing where to draw the line, they fall in with most Radical Iconoclasts, and from thence drift into Infidelity; whereby the early teachings are turned to an evil. How important then, in this age when Infidelity has become a strong, vigorous, dangerous power, that we should teach the young both the Truths and the Errors of our Bible, that they may go forth into manhood and womanhood to meet the onslaughts of Satan, having their weapons girded about them ready for the foe. Such a system as this would kill Infidelity in a half century, because it would have no plastic material to work upon. The time is therefore at hand when we must have Ministers moulded and directed by God's descending Voice, and not by antiquated theological institutions; and that

our children be led in the broad road of Truth, and not be decoyed away through the secret Byways, where the sunlight of heaven is shaded by the mountains of Error, which the poor wanderer will awaken to behold, and then finding no retreat, push onward into the black caverns of darkness and Eternal Death.

“But God moves in a mysterious way His wonders to perform.” It were not best that great organized forces for good should be instantly disturbed, or torn up from the foundation, for such would produce a condition of anarchy in the theological world. It would have a dangerously disorganizing effect, and so the old line Calvinistics act as a break upon the mighty impulse of advancement, that society may not be too much disturbed. Before we tear down the old edifices we should have the materials ready for the new, else we are left without shelter; and so it occurs in God’s divine wisdom, that He drives out from the old, decaying mansion, His most active and vigorous workmen, to gather the stone, and wood, and lime, and the glass, and the great hinges for the broader doors, which, when they shall swing open, the keepers of the old mansion will come forward and rejoice over the new temple, while the Vines of Time will cover the Old Ruins, and its stillness will

be broken only by the wings of bats and the hooting of night owls.

In the evolution of new thought there is always a time when the, then present organized society, is more injured by advanced principles than by conservative stability. That time is when advance truths first begin to disturb fundamental doctrines; when the impetuous and radical iconoclast pushes out to tear down before there are any builders. A large class are thus set adrift without Spiritual Homes, and should they be builded by these extremists, they would not be practical, since they would be too far in advance of the average development of knowledge; besides not unfrequently embodying dangerous errors. But there comes a time when constructive advance thought must be recognized. Then society is made to suffer by Conservatism. But Revolutions never go backward, and so we find the true center for the greatest good between the two extremes. This is an economic principle in God's government, which we find operating in every channel of human thought. We may, therefore, conclude that the three factors of society — the Destructive, the Constructive and the old conservative Tenant Holders, are all a necessity, and that each has its own work to perform. The true principle of Constructive Theology, therefore, consists in pulling toward the Center.

At the present time extreme theological Iconoclasm has about spent its force, or accomplished its work of pulling down, and Constructive philosophy has more to fear from Conservatism, both in a Religious and Political sense, than from extreme Radicalism; for the reason that society is passing through a wondrous economic change of relationships, one body to another, which will require radical changes in conservative basis. The refusal to admit of these changes will lead to dangerous complications in the religious and political world, which we shall be called upon to meet in the near future. But of this we will not speak, simply remarking, we are living in the most momentous period of the world's history, in which tremendous forces are centralizing for a mighty struggle. For the present let us consider what we may love and admire in the Old Book, full of sediment as it is; yet within its waters we shall find the purest pearls.

Come with us while we shall row up over the river of Jordan. The breeze is blowing sweetly, and the roses of Sharon perfume the air. As our boat glides over the rippled waters, we behold a great congregation of people upon the banks, and wonder what it all can mean.

We see a man with unshaven beard and maiden's hair, whose raiment is of camel's skin, and a leather

girdle about his loins—a strange being he doth appear, but that is Elias, the Forerunner of Christ. “The voice of one crying in the wilderness prepare ye the way of the Lord and make His path straight, of whom Esaias, the Prophet, foretold.”

Let us step aside for a moment to consider the subject of Prophecy. In all ages men have lived who have been susceptible to impressions from the Spiritual Spheres. These men we call Prophets because it is given to them to know that which the unaided human intellect cannot grasp. They receive their impressions from the higher source, and record them in their own language, and often give their own version of obscure things, based upon their imperfect observation. These prophecies, therefore, while they may unfold great truths, yet are always colored by the Prophet's individuality; and, hence, cannot be in every particular interpreted literally. This is especially true of Visions, which are simply pictures of events to be or that have passed. The weight of Prophecy, therefore, must be determined by circumstantial links, or correlative evidences, whereby a prophetic event is proved a certainty. There are many such correlative Prophecies and sustaining circumstances regarding Christ and His Mission, which combined make the grand truth stand out bold, that Jesus is truly the Christ. We, therefore, in studying

divine Prophecy, should hold to the central truth, and any apparent inconsistencies, regard as emanating from the imperfect instrument, through which it was given. Thus, we will avoid much perplexity in attempting to defend unreasonable doctrines, while all the truth will be retained. It was the belief of the Prophets, who foretold of Jesus, that he was to become a great Temporal Ruler, as they did not comprehend an Everlasting Spiritual Kingdom. If, therefore, the Prophets were mistaken, we should not follow their mistakes, when, from the partial fulfillment, and from higher light, we are enabled to know more about their Prophecies than they who gave them. This Prophecy of the Messiah, by Esaias, forms the first connecting link that all which has been subsequently foretold of Him will be fulfilled. But behold he cometh to be baptized of John in the Jordan! Let us leave our subject and follow Him.

Jesus and John go down into the water, and the Messenger to Man is Immersed, and coming up out of the waters, the heavens are opened: An angel descendeth like a dove, and lighteth upon Him, and, lo, a voice from Heaven, "This is My beloved Son in whom I am well pleased." We have a record of this "Voice" upon other occasions, and it always appeals to us in such a holy mysterious manner, that we feel it is still echoing over the

earth. A brilliant jewel, this, in the Good Old Book. Let us store it away in our hearts.

Now the great multitudes disperse and go away to their homes, but Jesus to the Wilderness. The darkness gathers, and when the stars began to look down from Heaven, they beheld a lone wanderer, led by the hand of an angel, away out upon the hilltops of Judea. He wore a sad face, but it was lighted by the mellow halo of a pure soul. There upon the barren peak the angel left Him, solitary and alone. The moon hurried away, and the stars were quenched by the gathering clouds, when, in the midnight darkness, the voice of a strange being is heard. It is the Tempter. For forty days and nights this Evil Spirit followed Him, as He wandered over the desolate mountain, or hid away within the rocky caverns. The howling wolves snuff upon His track, and their demon eyes glare upon Him in the darkness, but He had faith in God and His mighty soul triumphed at last. In this we have another sparkling jewel to store away within our hearts as an evidence of Jesus' Mission.

It must needs be that He pass through this temptation, that the enemy of His kingdom might first be vanquished, and no longer trouble Him in His work. Besides it proved the strength of His soul to resist temptation, and prepared Him in the eyes of the angels for His great Mission.

Now let us go over into Galilee. There we find Jesus walking by the seaside, and He calls two poor, half clothed fisherman, and soon two more fishermen, and out of these He builded up two great Pillars to the Church. He did not go unto the great learned Sadducees, but took the natural man, unschooled and without social standing, or personal influence, and free from predjudices and pride. In such He found the most pliable and useful material out of which to form great workers. We follow Him with the Disciples up into the mountain, and listen to that greatest of all Sermons. We hear new and beautiful doctrines, which had never before been uttered by the mouth of man. We are appalled, for "no man ever spake like this man." Let us gather this Sermon into our hearts as another great Pearl, and another evidence of the truth of the great scheme of Redemption and Christ's Second Mission to man.

Now, we behold Him everywhere, going about preaching the new gospel, casting out devils, healing the sick, giving ears to the deaf, and eyes to the blind, and raising to life those who might have slept the sleep of death; and for all these good works He is continually persecuted.

We might thus follow Him until He hung upon the Cross, and at every step we are accumulating Jewels of Truth pointing to His past and future work,

which form such a volume of testimony, that he who denies Christ, or His Second Mission to man, must either be inspired by Satan, or destitute of the powers of human reason.

Then let us gather up all the Pearls and keep them polished brightly, and they will give light unto the soul. He who studies ancient religions will find many good men who have been, and are now, worshiped as divine beings, but in them we cannot find a model Jesus. They may take their legitimate Sphere in the Kingdom of Christ, and become co-workers in the great Millennial Reign, but Jesus of Nazareth will be crowned Prince of Princes and King of Kings.

But we condemn not other Divinely Inspired Books of the Ancients, for all truth is of divine origin. Their Sacred Books perform the work for their people, as our Bible does for us, and all have their truths and their errors; and all truth must, at no distant day, be united in one Great Divine Book, which shall become the guide to all the nations of the earth.

The one vital truth connected with our Bible is the Second Mission of Christ to man. All who undertake to deny this do so at the peril of their own soul's salvation. It is the Alpha and Omega of our Bible—the very soul of it; the distinctive feature differing from all other Divine Books, and

those who have, in their own conception, developed beyond this, denying the necessity of a Divine Magistrate, and representing Jesus as but a man of the order of a Modern Spiritual Medium, will be compelled to retrace their steps or suffer annihilation. There are millions of such people, "raging waves upon the sea," who have been so clearly described in prophetic writings that, were their "conscience not seared as with a hot iron," they might clearly behold themselves. The writer has met many such, who would not have a Bible in their homes; but the stench of the first breath of demoniac powers now poured out upon this earth in advance of Christ's second coming is passing away, and we are approaching nearer that Divine Communion which shall culminate in the descent of Jesus with His angelic hosts.

If the Old Book had in it nothing more than the story of Christ upon which we could rely as truth, that were enough to stamp it the most important book of the world. Then let us cling to it with all its errors. These need not cast a cloud upon our pathway, for like all human errors they are but the imperfect manifestations of the struggling rays, and there is enough clear, bright, warm sunshine to fill us with Light and Life.

The Old Book.

“ Read to me, my child, from the Old, Old Book,
For I am weary—hungry—sad—and grim
Darkness seems to gather o’er my soul—look
For the marks I made ere mine eyes grow dim,
And ere I wandered far away from home—
That peaceful, quiet home the Old Book gave,
Before I laid it on the shelf to roam
In search of Light, ’til hope hath found a grave.”

“ Brush off the dust—clean up the leather well,
And let me feel the cover once again ;
The pleasure once it gave words cannot tell,
But now to feel its pages gives me pain.”
She opened up the Book and softly read,
Those precious promises by Jesus given ;
Her voice seemed as an echo from the dead—
Her mother resting peacefully in heaven.

“ There, there, thou hast read quite enough, my dear,
Just place the good Old Book upon the stand.”
And Grandpa wiped away a falling tear,
And pressed the pages with his quivering hand.
“ To-morrow thou shalt read to me once more,
That which my soul is now too full to bear ;
For Oh ! how rich the treasures of this Store,
How bright the Promises of Jesus are ! ”

Context to the Essay, "Spiritual Genesis."

Everything of physical life is possessed with three distinct counterparts, Body, Soul and Spirit. The Spirit is the refined Essence of material substances impregnated with Thought Energy. The Soul is the material body to the Spirit, and the physical body is the clothing of the Soul. The focalized Spirit comes into being at conception. The Spirit, Soul and Body develop together, the Spirit in advance of the Soul, and the Soul in advance of the physical body. At death of the body this inner Spirit and Soul remain unchanged, and continue their existence; but low orders of vegetable and animal Spirits, not being able to meet the new Spiritual Environments, soon perish, and become a part of the Universal Spirit, the same as the body returns to earth, and degenerated human Spirits perish under the operation of the same law.

Spiritual Genesis, or Biology of the Soul.

If we were to take a small piece of matter, in which every elementary substance in Nature were combined, and should divide this lump into its separate elements, we should then have many distinct units of matter. If we take one of these units and subdivide it to the smallest possible subdivision of matter, we shall have reached the ideal atom of that special element. Then should a Higher Intelligence still reduce this atom, it no longer remains tangible matter, but becomes Spirit, or Force, representing one element in the Divine Essence. Now, let us take a grain from each of these elementary principles of matter, which we have obtained from the piece under treatment, and pass each through this same process, and we shall have obtained every Primary Element of Spirit, the number of which may be very great. Then should we commingle a single particle from all these Primary Spiritual Elements we should have,

in the combination, one complete atom of the spirit. Here then we discover a Law. Spirit is matter infinitely subdivided, and the different expressions or operations of Spirit result from the different combinations of the Elementary Substances of Spirit. Our best definition of God then would be, He is Material Substance in its most refined Essence.

Instead of following the laws of disintegration, wherein we subdivide matter through an almost infinite number of gradations, until we reach the the Almighty Spirit, we shall commence with spirit to form matter. Then the process is simply reversed. We take two or more units of the God Essence, or unorganized force, and combine them and we have a cruder force, which may represent one of the forces of an imperfect spirit. Its power of instantaneous action has been reduced by its greater density, and it cannot come into correspondence with the surrounding or coördinate elements so rapidly as the primary elements represented in the Deific Spirit. It is still spirit, but one step away from God. Now if this spirit element nearest to God be again combined; we form still another cruder force, which might compose the spirit fluid of plant life, or body to individualized spiritual beings. This element again combined and we shall have reached material force, such as we find expressed

in electricity, heat and light, and these again condensed and visible matter is the result. It has been produced by a gradual, or graduated condensation of the primordial spirit atom of which the Almighty Spirit is the sum total. Here then we have the best possible theory for the existence of matter. It is God concentrated. In this we reduce the two Great Mysteries, "Whence came God?" "Whence came matter?" to but one mystery, and that is a very great step; for Science will never accept the dogma that matter was made out of nothing, and as to the other Great Mystery, "Whence came God?" it must forever remain the unapproachable Vortex of the unknown.

We assume that God is a force existing from Eternity. We may, in our investigations of the phenomena of life, go back to this force, but here we must stop. It is not given to human understanding to know from whence this force came. We simply know it exists, and we must believe it is composed of some sort of substance. It is evident that force cannot come of nothing—an absolute void, if such could be found in space, could not produce a flaming light in the impenetrable darkness, out of nothing. Therefore, we are certain that God is something—an elementary substance of some kind, and if He is something, then we are equally certain that two or more of these

elementary substances may combine, forming a more gross something. We are still further certain that this more gross substance may again unite in two or more particles of its kind, forming a still denser substance, and so we may go on combining, step by step, until we reach the visible atom of matter out of which suns and worlds have been created. Then we lay down as the first element in *Spiritual Genesis* the broad principle that all Matter and Force are simply different combinations and expressions of the Almighty Spirit.

In thus representing Matter as but an expression of the God Spirit, we do not mean to be understood as advocating Pantheism pure and simple; for while we declare our belief in the truth of that principle, yet we are certain there must be a central vortex to this spiritual substance, which is the individualized, active force and intelligence, probably so centralized in a form as to be able to communicate with subordinate Deific Beings; but the Aura of His personality extends far beyond the created Universe—a God substance, unorganized, but which, if He so willed, may be condensed into a Nebula, and finally rolled up into Suns and Worlds.

We may take another view of Matter; that is, while material substances have originated from elements in the Deific Spirit, yet in this extraction

the cruder elements of that being were used, and in the eternal grinding and distilling operation of physical forces, and through the life and death struggles incident to all life, this substance is being continuously refined, whereby God augments His own spirit and builds up individualities like unto Himself, capable of Eternal Life. Every life force—every energy—every joy and every sorrow—every great thought and every prayer since the beginning of individualization in matter has left its educational imprint upon the substance that was consumed in their production, and that substance goes out to form other forces and other thoughts, and joys, and sorrows, and prayers, of more perfect manifestation, because of the higher spiritualization, and the more perfect education of the particles of spirit substance.

This is the great fundamental law in Spiritual Genesis. Every holy and every evil thought leaves its imprint upon spirit particles that will have their influence away down the ages. The effect of each one of these thoughts, it is true, is small within itself, but yet in the great aggregate they are the builders of heaven and hell. There is a law whereby different elements of spirit essence are appropriated by different organizations, which gives to each their distinct character. Vegetable life assimilates the coarser spiritual elements, the lowest

order of animal life, an intermediate element, and the higher orders the most refined element. Thus the lower orders of life prepare the Spiritual Essence for the higher.

When spirit enters into gross combination it buries its life forces.

The particles are so firmly united, and in such compact state, that they are not capable of instantaneous movement, and, consequently, cannot come into *rapprochement*, or correspondence with other particles which is necessary before life, or thought, or activity is generated. Therefore, while we have said that all matter is but the condensation of spirit, yet it is not the spirit of life, and cannot be until it has been infinitely subdivided. A bar of copper is apparently a dead substance, but when subdivided by chemicals into refined particles, it at once becomes a force which we call Electricity. It has approached toward spirit—the life force. If it were again subdivided it might become Soul Fluid, and if Soul Fluid be many times divided it would finally become Spirit. Matter may be regarded as the Elements of God slumbering, and if the attractive force which holds the elements together was removed, matter would explode with a terrific force, and the products of the explosion would be the Spirit of God liberated—

the Elements, from which Matter came resolved back to Spirit.

We find, however, that when two particles of matter come together they cling to each other, and will not separate without some external force, and are continually hungering for more matter. This law of attraction is the author of all individualities, from the least subdivided atom to the giant suns. It is also the author of all individual things of spirit life, and without it no form could be built up.

When this earth passed through its formation period, and had cooled sufficient to sustain life, there was no Spirit Substance surrounding it out of which to start life. The earth had within it the elements of life, but these elements were sleeping. They were in the form of solid matter and crude gases. As we have before said, individual life could not exist or be brought forth out of matter in a state of dense centralization. There must be a spiritual substance so refined as to produce activity and life, and to form the frame work on which the soul and body may condense.

Now, we are satisfied that God, having provided material worlds out of which spiritual forces may be generated, and purified, until they become like unto Himself, He no longer subtracts from His own being of life for the creation of other beings

life. He does not give up His spirit to the worlds that come into being, or in time He would dethrone Himself; but he has provided means whereby the material out of which worlds are made shall furnish the Spirit and Soul Substance, and whereby these substances may be generated, and until they are generated conscious individual life is impossible.

When God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," the beings who looked upon that land beheld nothing but a barren waste; yet the disintegration of the elements had been sufficient to support, in many places, the highest order of vegetable life. Still, for ages, nothing was planted; nothing grew but a protoplasmic cell, the primordial element in the Vegetable Kingdom. There probably was a sufficiency of coarse soul food oozing from the warm earth, and waters to feed these tiny cells, but no more. The earth held its Soul Substance in the rocks and in particles of disintegrated matter.

The separation of Matter into refined Spirit Substance can only be done through the life and death of things of life, by which distilling process it is resolved into the original or primordial spirit atom. The theories of physical Evolution are inadequate to account for the millions of years required for

the creation of a vegetable moss. All the physical elements abounded for the rapid development of physical perfection in all things of life, yet for ages they made little advancement. Why? Simply because there was not sufficient spiritual food for a higher order of life. And so the little cells and mosses struggled along, and every one that came into life and died distilled a spiritual substance which it gave out into the atmosphere, and the soil, which remained a permanent and continuously augmenting substance, until the angels who had the development of life in charge, saw the earth would support a vegetable plant, and then they were planted from the seeds of other worlds in the form of materialized germs of life.

This statement, I am aware, will produce a smile from the materialistic, and frown from the over-wise in divinity, but to the spiritual minded, and to the student in the Psychic Sciences, it will stimulate thought.

God never re-creates that which He once created. All forms of life are co-eternal. Every thing of life has a spirit and a soul, else it could never have existed. Every spirit and soul individuality may become material through the laws of attraction, whereby the soul but adds more gross matter to its outer clothing. Then it becomes subject to the laws of matter and may reproduce its kind. The

Psychic Sciences will demonstrate all this in the near future, so I am content to abide my time.

It would be a great lack of wisdom, and useless expenditure of labor to re-create beings, which have been brought to perfection by God throughout the evolutions of numberless Cycles before this earth had birth, when by simply transplanting they come forth in all their perfection. The first beings, or things of life produced on this planet, were the most perfect of their kind. They retrograded after their first planting for the reason that the earth had not the Spiritual Elements to sustain the highest order of life. Man degenerated because the Soul Food was barren, and through the laws of Evolution he is but slowly returning to that perfect manhood he possessed, when first appearing upon this planet, as a seed plant from older worlds.

These higher orders of vegetable life above referred to rapidly generated "Spirit Substance," and as it increased, still higher forms of vegetable life were planted, and in time the earth's atmosphere and the soil were so impregnated with this vital element that the highest forms of vegetable life were capable of being propagated, and they were brought from the heavens beyond earth's sphere (for it must be remembered that the earth had no heaven then) and were planted and sprung

forth in infinite varieties and wondrous vigor, each propagating itself after its own kind. Thus was the world filled with a Soul Substance. But it was yet crude, as compared with the Divine Spirit, but became purer as the centuries rolled on, and finally the higher essence of this Soul Fluid was enabled to sustain a very low order of animal life, such as the Protozoa, a hybrid between the Animal and Vegetable Kingdom.

Following this, God's workmen planted the beds of the seas with all manner of inferior creatures and hideous monsters, who multiplied and fed upon each other that they might the more rapidly make way for man by the liberation of a Soul Fluid. The infinitude of this low order of life we can judge of only when we examine the deep strata of Protozoic Rocks existing all over the earth, of which their fossil remains form the principal ingredients. These rocks when disintegrated produce a fertilizer for the growth of higher physical bodies, even as the Spirit or Soul Fluid liberated ages ago, still form a fertilizing fluid for the growth of higher souls. The Ages rolled along—ten thousand years were but the tick of our clock, but the workmen did not weary, and finally the Spiritual Elements became sufficiently refined so that there were planted upon the dry land all manner of little insects, and worms, and reptiles, and creeping things having

a focalized life center to the soul. This center was the Brain, and in this a tremendous stride was made, and the workmen evidently held a great Jubilee and took courage. Then they filled the earth and the seas with every creature they could find adapted to the earth's environments as it then existed, and to this end they searched the starry depths for seedling plants; and soon the birds were singing in the trees; and the bees were forming hives in the rocks; and the ants were heaping up mounds in the sand; and the cattle were grazing upon the plains; and the great mammoth beasts were roaming the woods; and the mighty fishes were plowing through the seas; and the workmen looked on and "saw that it was very good," and again they held a great Festival and took courage, praising God.

The introduction of Vertebra Animals, having a cerebral center, hastened the ultimate triumph in the crowning work, since it furnished a higher order of beings or Soul and Spirit generating instruments, whereby the Spirit of the Earth was rapidly increased and elevated.

There was inherited in each of these species of life an instinct for self-preservation, and so they began to feed upon each other, and upon every living thing they could devour. In a cluster of apple blossoms one great, strong spirit will absorb

the vital fluid from all the rest, when the weak ones wither and die; but in their death each little struggling soul goes out elevated and purified through one more life and death. So they lived not all in vain; and the great, greedy fishes that destroy their kind, but make room for more fishes, and more multiplied life and death, whereby the Soul Fluid is purified and extended.

Now there came a time when this Spirit and Soul Substance, generated from the earth, became so purified and diffused in such quantity that it would support a human soul, and then the workmen said, "Let us make man," and many of those engaged in the work might have become the Adams of our Earth, but not all at one time, or of one Race. There were Adams from many different worlds, and they differed from each other, even as men now differ, but they were all of the same type of soul, and the manner of their creation as it relates to their physical being was under the same law whereby ye have heard that Moses and Elias appeared upon the Mount. They took upon themselves a sufficiency of the material elements to make them conform to earthly conditions, and to reproduce their kind. Types of life are never destroyed. They are co-existent and co-eternal with the Infinite Spirit. They were God's first work, subject to

slight modifications in varieties, but forever the same soul types. The world has fallen into the ingeniously wrought theory of the transmutation of one species into another, and that Man is but the highest development of the Beast beneath him. This is the most appalling mistake of the age—a monstrous delusion resting only upon material evidences. The Psychic Sciences will dethrone it in the very near future.

We have undertaken to show that before an intelligent being could exist upon this planet, it was necessary to generate from the earth a "Soul Fluid" capable of sustaining a high order of being. Were this not true God would not have expended the ages in bringing into being and destroying creatures of life not capable of glorifying Him, or performing any use in His divine scheme. This earth is a Spirit-generating machine that builds up immortal individualities, otherwise it is a tremendous failure.

Let our "Voice" tell you how God makes a spear of grass to grow.

"Once upon a time a little fairy-winged angel, called "Polon," was blown from a blooming spear of grass, and carried away over the field a great distance, and it bore with it a little tiny spirit, and when the winds grew calm, it settled down and fell upon another spear of grass just like the one

from whence it came. This spear of grass had on its head a great many little houses, called "Seeds," and in each one of these houses there was a little Mistress sleeping so quiet and contented. And this tiny, fairy cherubin, which the winged angel had brought from far away, saw the Virgin Mistress in her little home sleeping so sweetly, and he loved her so he could not contain himself, but left the winged angel on a drop of dew, and rushed right into the little house, awoke the little Mistress and embraced her, and they loved each other so much that instantly they became one spirit. Then they laid them down to sleep. But after a time their little house was buried in the warm earth, and there was a great commotion round about, so that the walls of the house began to wax hot, and they awoke and prayed; and as they prayed they lifted their hands upward beyond the house, and the house burst open. As they pushed out into the air and the earth, behold a substance followed them called "Soul Fluid." It crept up after the Spirit and weighed it down with a heavy weight, so that it would have fallen, but there followed close on the track of the "Soul Fluid" a very great, strong substance called "Matter." This worked itself all around the Soul substance, making it stand upright. Now, the spirit kept on praying, for it was hungry, and its head kept reaching right

on upward toward the sky, and its feet spread out in the earth, and it was fed from the Great Spirit, and pushed its leaves, and its head, and its feet outward beyond the "Soul Fluid;" but the "Soul Fluid" was hungry for the "Spirit," and "Matter" was hungry for the "Soul Fluid," and so they followed right on, one after the other, the Spirit, or God element of life, always in advance, until the completed Spear of Grass was formed; and the last act accomplished before the Spear was completed was to gather up little Spirits of Divine Life, and send them away on fairy wings to make love to the Little Maids, sweetly sleeping in their little green houses, all over the fields."

Good "Oracle," thou hast done well;
And from thy knowledge canst thou tell
The greatest secrets, all would know,
How God doth make a man to grow;
And how a spirit born in strife
May find the way to Endless Life?
He comes: Speak on Good Oracle!

"When the ancient philosopher, Socrates, was brought before his judges condemned to death, he opened the great closing oration of his life in the following language:

"O, my judges—for you I may truly call judges—I should like to tell you of a wonderful circumstance. Hitherto the familiar 'Oracle' within me

has constantly been in the habit of opposing me, even about trifles, if I was going to make a slip or error about anything; and now, as you see, there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the 'Oracle' made no sign of opposition, either as I was leaving my house and going out in the morning, or when I was going up into this court, or while I was speaking at anything I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did, touching this matter, has the 'Oracle' opposed me. What do I take as the explanation of this? I will tell you. I regard this as a proof that what has happened to me is good, and that those of us who think death is an evil are in error. This is a great proof to me of what I am saying; for the customary sign would surely have opposed me had I been going to evil and not to good.'

"We quote these wonderful words of wisdom, for they embody a profound philosophy, and point to the source of all earthly knowledge in the hidden and occult forces of nature and of God; so thou doest well to call me."

Speak on, Good Oracle, tell me how God doth make a man.

"In attempting to illustrate how God makes a

spear of grass to grow, we have shown that in that spear of grass there are three elementary principles—Spirit, Soul and Body. This Trinity exists in every thing of visible life on this planet. The Spirit is as necessary as the vitalizing element. The Soul Fluid and Spirit, generated from matter, and reborn by continuous disintegration and absorption in individualized life, may thus become so free from combined elements as to ultimately resolve itself into Deific Essence, or Life Force capable of continued individual life. While this Spirit partakes of Deity, it also partakes of the carnal elements from which it sprung, and is, consequently, not absolutely pure. It is, therefore, an element of life in God's being, that does not pass beyond the carnal world from which it was generated, only so fast as it becomes by fellowship with the Divine, absolutely Divine. Then it becomes a component part of the Omniscient Spirit, whether individualized or in Spirit Essence.

“Now, the Spirit which combines at conception and forms the basis of Life, we have endeavored to show has been generated from this earth through this system of purification we have before explained. It therefore appears that it does not take anything outside of this earth, or the production of this earth in the creation of a human soul.

“Assuming then that the highest element of the

vital force becomes Life imparting, God first begins to build a man by gathering this force within two cells—the spermatozoa of the male, and the ovary of the female. The visible cell in both cases is simply a transmitting agency—a temporary body—which, when each have performed its function, will die. The spiritual substance in the male and female cells represent two spiritual entities, each imperfect within itself. Now, these two little cell spirits have an affinity for each other, and when they meet there is a blending one with the other throughout, the two becoming one. This doubles the density of the Spirit whereby the attractive force is also doubled, and also a more dense Spirit Fabric produced, better calculated to hold Soul Substance, a material more gross than the Spirit. Here then we have the first condition of growth, and the reason why impregnation is absolutely necessary to life. The *double* attraction and *double* density destroy the *normal* condition of Spirit in Nature, and it at once begins to gather in upon itself from the surrounding spiritual elements, when an activity and growth is produced. The double density of the spirit permits the finer elements of the Soul Fluid to unite with the Spirit, and the coarser elements of the Soul Fluid to unite with the finer elements of Matter, whereby the link of the Trinity is formed; and Matter having many grades of

refinement, but each attracted to the other, is thus enabled to build a physical structure, a precise duplicate of the Soul and Spirit.

“We would wish to impress upon your mind that the law of *unequal attraction, or of increased attraction to a focal center*, is the basis of every individualized thing, whether physical or spiritual, throughout the Universe. The birth of a world is simply a focal center formed by an unequal condensation of matter that exists in space. When such a center is formed, it at once becomes subject to the laws of attraction and expulsion from other worlds or suns, and having no orbit of its own, it is driven in a wild flight through space, gathering to itself matter in its way, until finally it finds an orbit of its own, as Satellite to some world, or Planet in some Solar System. But the law of its growth is that of superior attraction within a certain limit whereby matter is drawn to it.

“You will not understand that all the outlines of a perfect Child are combined in that dual Spirit germ of the impregnated Ovary. On the contrary, there is nothing but the vital center so far as form is concerned, but it has all the possibilities of expansion. The dual character of the Spirit is maintained throughout its growth. Having double the attractive power, the force of centralization or compression is maintained, otherwise double attractive

force would cease, and growth would be arrested. This sometimes occurs when you have a monstrosity, a child without limbs, or other deformities.

“Now, this foetal growth goes on in the child just the same is in a spear of grass, the Spirit always in advance of the Soul, and the Soul in advance of the Material, until birth, at which time no change occurs whatever, except a new system of supplying food for life; and as to the further development into manhood, it is just the same as that which makes the spear of grass to grow; and thus doth God create a man—Spirit, Soul and Body. Oh! wondrous Trinity, how simple is the process of Thy building, yet how incomprehensible are all Thy parts.”

Thou hast spoken well, most noble Oracle, for all of which wise words we do applaud thee, but thou hast not told us how this spirit shall attain to Immortal Life.

“Go thou to thy teacher, thou slothful pupil! Hast thou not yet learned so small a lesson—‘Except ye be born again—Born of the Spirit—ye can in no wise enter into the Kingdom of Heaven?’” The Human Soul, as we have before said, is composed of earthly substances, and the Spirit of a Deific Fluid of life generated from the disintegrated earthly spirits of the past. Both Soul and Spirit are, therefore, carnal, and liable to disintegration

and death the same as the spirit of an ox, if not purified by a New Birth, or a putting off of the Carnal Man and the taking on of the Spiritual Man, through the subordination of the carnal to the spiritual. In this manner will the Carnal Man die, and the Spiritual Man grow in divine strength to the attainment of Eternal Life.

“The educated instincts of the carnal minded are that of selfishness, vanity and lust. The human soul is but the aggregation of the disintegrated souls of all life below him ; and as we see the elements of personal greed predominating in the lower animals, so it predominates in man. Some human beings are much lower in their instinct of justice and purity than some animals. An honest dog will starve to death before he will steal his master’s dinner, though he has every opportunity ; yet a dishonest man will make every opportunity to steal, when he already has more than he can ever use, or need. In this case the spirit of the dog is of a higher quality than the spirit of the man, and has better rights to continued life after the death of the body.

“The soul is continuously going through a change the same as the body. The material food supplies also a spiritual food, and the air we breathe is impregnated with the Universal Soul Fluid. All animal life breathes it in from the same great Reservoir

of Spirit. The difference in effect is only in the different combinations through different organisms. The elements absorbed by one are different from those absorbed by another. That which makes the striking difference between the cat, whose natural instincts is to steal, and the dog, who is generally honest, is simply that one absorbs the spiritual elements of covetousness and secretive untruthfulness, and the other the elements of justice and open fidelity. There is a law whereby nature makes her own selection of the different elements of mind force, the same as a tree grafted with many kinds of fruit will furnish from the same fountain of life fluid the separate elements required by each and all varieties.

“It will become a part of the work of the coming Psychic Science to discover these Elements of Spirit, and their several effects upon the human soul. One thing we do know now for a certainty, that is, these Elements are continuously shifting and changing in the same individual, whereby he may be elevated from sin and depravity to holiness and peace, or he may go down to depravity and moral death. That great declaration of Jesus, “Ye must be born again,” has been a mystery, but when the carnal desires of the spirit are banished and the soul is radiant with holiness, and peace, and joy, we are sure that soul has experienced a

New Birth, and when all shall understand the Spiritual Biology of the Soul, this New Birth will become as clear to the mind as it was to that wonderful Teacher who spoke it out of the abundance of His mysterious spiritual knowledge.

God has made the Universe for the express purpose of building up individual beings, and Spiritual Kingdoms, in which he takes great delight. In every new born world He establishes the grinding, sifting, separating, purifying process, whereby His slumbering Spirit is awakened and ground out from the Rocks, and from the burning Suns, and united in Immortal Individualities, who delight in doing the will of the Father, and in glorifying His name forever and forever more.

“When God shall have ground up all the Material Universe, and shall have centralized the product from His smoking millstones in Immortal Spirits and Heavenly Kingdoms, and there shall be no more material substance, then will the aim of his Material Creation have been fulfilled ; and to this end He will keep right on grinding—plunging Dead Worlds into the Suns and sending them out ground up into heat and light and crude force, all of which are denser than spirit, and must again be ground through the life and death of things of life. But in every death of a world a small part of it has gone to build a Heavenly Kingdom somewhere with

its Immortal Beings — a little Matter gone into Infinite Glory through a mighty struggle. Thus the bulk of Matter has been reduced by this world being just a little, and the next Ember of Creation will have given off just a little more, when it leaps into the solar furnace; and thus when Matter shall have been rolled up into Worlds and destroyed millions of times, the visible Universe will have become perceptibly reduced, and the Spiritual Universe mightily expanded, and in the eternity of circling Cycles, the Suns will dwindle away but will keep on shining, and the constantly reducing Worlds will come and go, until the little Marble Universe of Suns will vanish as a speck of light in the center of the center of all Solar Systems. Then will the mighty conception of God be fulfilled. Then will begin the Millenium of the Universe, and then will the glory of those who have attained to Immortal Life but just begin. Is it worth striving for?

“If you would seek a more complete guide from your ‘Oracle,’ hold up your hand and let me write thereon a Law.

“Upon the thumb I will write, FAITH; upon the forefinger, HOPE; upon the second finger, LOVE; upon the third finger, FIDELITY; upon the fourth finger, MEEKNESS; all these I will write in red letters; around the base of the fingers I will write in crystal letters, CHASTITY; across the palm

in blue letters, BROTHERLY KINDNESS; beneath this, in golden letters, the sacred word, PRAYER; and below them all I will deeply engrave the word, WORK. Let this hand lead, and thou shalt find the straight Path to Eternal Life."

Thanking our Good Oracle for his mysterious lesson, we bid him "Good-night," feeling that he has left some of the doors of the secret archives a little bit ajar, so that we behold a glimmer in the darkness, where we had not looked for it before, which will become a guide to some of the grouping Travelers upon the Spiritual Highways of Life.

We close this Essay with a poem written a number of years ago, as it is an aggregation, or summing up of the philosophy we have attempted to set forth. At the time this poem was written, however, we entertained that general belief of the Scientists, that the Universe was originally formed from nebulous matter, and would finally go back into chaos by the clashing of suns and worlds. This theory will be found embraced in the closing stanzas, which we now in part repudiate, having learned, through higher inspiration, that God has provided every means whereby the central suns are kept burning, by the plunging of dead worlds into the awful furnace; and that He has also provided means whereby new worlds are born so fast as the dead ones are destroyed. Thus He sustains

eternally the living harmonious order of His Universe, and to destroy that order and resolve the elements back into Himself, would be to undo all that He has done since He was a Lone Spirit breathing silently within the Frozen Darkness before the birth of Time. We cannot believe He will do any such thing, unless His created beings should universally rebel against His Kingdom, when it would not be necessary for Him to cause one world or sun to clash upon another; but should He but destroy the one law of attraction, there would follow, in an instant of time, an explosion of the Universe, resolving itself into the original Spirit Substance, when the angry God would be but a fiery flame. We do not believe any such Catastrophe as this will ever occur, for we can see no reason why there should ever be a universal uprising of Deified spirits against the author of their being, who, having full knowledge of His infinite power, foreknow the inevitable result of such disobedience.

Life.

There is a destiny that rules mankind,
And in the aggregate, "what is, is right;"
The darkness which beclouds the human mind
Is mingled with sufficiency of light
To indicate an ever glowing sun,
That shines unceasing as the ages roll,
And, bursting through the dark clouds, one by one,
Illuminates the Universal Whole.

The mystery of God's creative plan
We can but dimly see or comprehend,
Whence 'tis the superficial mind of man,
Doth not with God's Omniscient Essence blend;
But fails to grasp complete the hidden cause,
Or realize that raging chaos filled
Eternity, when God, by Nature's Laws
Began a Universe of worlds to build.

Upon the spotted, flaming heavens whirled
The myriads of eddy'ng seas sublime,
Each nucleus to be a Sun or World,
Adown the mighty stretch of coming time.
God's spirit moved upon the awful flame;—
The Worlds congealed — the fires burned dim apace;
The thunders ceased; the howling winds grew tame;
The hills appeared, and oceans sought their place.

Yet countless Ages span the wide abyss
E'er one completed World had cooled its crest —
E'er falling torrents ceased to boil and hiss
Upon the molten crust and heaving breast;
And thus the wicked, warring, maddened Earth,
And all the glittering stars High Heaven fill,
Amidst the raging elements had birth,
And untamed forces rage within them still.

The blades of grass, the rose, the forest tree ;
The beasts that roam the woods ; the birds in air ;
The crawling worm ; the fish that swim the sea,
And everything of life, both foul and fair,
Hath had its purpose in the ages past,
As instruments in God's most wondrous plan,
To generate a spirit sphere at last,
From which to draw the spirit food of man.

In every blade of grass, or tree, or rose,
Or lower creature of the land or skies
God made an inner spirit life that glows,
But for a time, then etern'ly it dies.
But through this life and death, the Spirit Zone
Grows rich in vital force, thus forms the base,
Creates conditions, whereby God alone
Could build a higher soul enduring race.

For man is but a creature of this earth,
In spirit and in form, the aggregate
Of every living thing since Time had birth.
The culminating arch ; the Ultimate.
God robbeth not Himself to make a man
But grinds him from the rocks in powder fine,
Sows him upon the fields while ages span,
And gathers him at last a Soul Divine.

Still everything in life is born with greed ;
The larger fishes live upon their kind ;
The shooting plant devours the parent seed,
And so through all the forms of life, we find
That living entities but die to give
Subsistence to some other living thing.
While thus upon each other creatures live,
Each Death but swells Life's ever running spring.

Thus, life devoureth life, still life entails;
By life and death the earth breaths out her life;
By life and death a higher life prevails,
As harmonies absorb contending strife;
And ever since the sparkling dew drops fell
On Eden's shades, this earth one course has kept —
Right onward, and right upward, and right well
She's moved, and not one retrogressive step.

Still, those there are who think because they bear
A human form, that therefore, they must be
So far above the beast, or birds of air,
That they shall live to all eternity:
For such a doctrine we are often taught,
But it is false — there's not one feeble ray
To show that man, or beast, or bird, or aught
Of earth, was born to live eternally.

Nor is there aught to prove that human mind
Is higher than the mind of things below;
It differs in degree but not in kind,
For each from common cause and fountain flow.
And from this fact divide contending schools;
For none have grasp aright the hidden plan:
The bigot thinks the learn'd men all are fools —
Some learn'd men think that death doth end all the man.

The human soul is but an aggregate,
Which like the form from atoms it hath grown;
And like the body may disintegrate
And mingle in the spirit realm unknown.
Thus die the spirits of the lower plain;
Thus die all disobedient, sinful souls;
Conformity to law alone will gain
Continued life as higher life unfolds.

And here the men of Science might well pause,
Here Doctors of Divinity reflect;
For here they both may find the hidden cause
That separates and forms each narrow sect.
Let all admit Imperfect Souls will die;
That Law-abiding Souls will live, agree;
Let Nature's Law point out the reason why;
And we have bridged the separating sea.

God's Statutory Voice doth first entreat;
If not obeyed it sends the Chastening Fire;
At first with gentle glow, then flaming heat
Consumes!—and disobeyed souls expire!
When spirits in the flesh, or out, rebel
Against the laws that formed them, they must die!
This law is burned upon the walls of hell,
And traced eternal in the vaulted sky.

But souls there are within a higher sphere—
The "finished arch," with keystone well set in;
And though not perfect, yet they reach so near
Obed'ence to all laws—so free from sin,
That they, in earth and spirit life, ascend
Toward God, and daily by accretion grow
More God-like and from natural causes blend
With higher life, which from the heavens flow.

And here the separating gulf grows wide:
Upon the right the heirs of higher life;
The heirs of death upon the other side;
And thus doth end this life's tempestuous strife.
A perfect soul is made, progressive, free,
Unfolding as the Universe shall run
Her Cycle, which we call Eternity—
But lost at last in God, the All in One.

When breathless worlds have given out their force,
And suns exhausted cease to shed their light;
When dead stars wander in their dreary course
Through frigid regions of unending night;
Then world will clash with world, then sun with sun;
And through the Universe again will spread
That awful flame—a Cycle new begun—
The living resurrected from the dead.

God's spirit mingling in the raging fire,
Instinctive Life is thus to atoms given;
Impregnated by Him they but require
Conditions whence they build the souls for heav'n:—
So, God is Life, and all of Life is God!
His Spirit slumbers in the silent hills;
Quiescent in each drop of waters broad—
Aye, all the Universe of Space it fills!

Context to the Essay, "Conditional Immortality."

Heaven and Hell are conditions of the Soul on Earth, and in Spirit Life; yet a separation between the obedient and disobedient is constantly going on through the operation of Natural Law, the one going upward to Eternal Life, the other downward to Endless Death. This condition is greatly influenced by our Earth Life, yet not absolutely fixed. There is constant progression and retrogression in Spirit Life through the operation of the same laws which govern in this Life. In this progression and retrogression the Spirit may reach divine perfection, when retrogression becomes impossible, and Immortality is assured; or, it may disintegrate, and atom by atom, lose its balance and ability to meet Environments, until it becomes unconscious of its own being, when it is soon disseminated and swallowed up in the unorganized Spirit Essence.

Conditional Immortality.

Fifteen years ago we wrote an article, which was published in the *Religio Philosophical Journal of Chicago*, advocating "Conditional Immortality," or continuity of existence, the result of obedience to law. This drew out a discussion which extended over several months, and in view of the fact that our theories were diametrically opposed to the teachings of Spiritualists generally, we stood almost alone in the defense.

Since that time there has been a rapid drift of opinion to this position, and it is now maintained by many able divines and philosophical thinkers. After so many years we see no reason to change our views then expressed, which were written much the same as *Uncle Tom's Cabin*. We could not help but write them—"they wrote themselves." Although they were composed in railroad cars and bustling hotels, in the midst of an active business life which required almost constant traveling, yet, in reading them over, we feel we cannot improve upon them, even in our presen

secluded quiet life. They give us faith in that inspiring "Oracle" that has so mysteriously moved upon us all through life. We, therefore, make the following extracts from these articles, closing with an argument that we feel will make our position impregnable:

"After much careful and deliberate thought, I have been forced to the conclusion, much against my own will, that only a portion of the human family will attain to Immortal Spirit Life. That Immortality is not a precious gift to all mankind, but can only be attained through obedience to law.

"Man is an animal differing from the lower order of animal life, not in quality of mental attributes, but only in degree and equilibrium, or balance of faculties. * * * *

There is no such thing as drawing a distinction in the quality of mind in man and animals. The combativeness in the dog, and the greed and cunning of the ape, are the same kind of mental attributes as in man. If the front brain of the ape was fully developed he would reason like a man.

* * * * We cannot assume immortality for all animal life, for in so doing we imply eternal progression for each anamalcule as well as man, for we cannot conceive that individualized beings will remain eternally in one condition.

If we admit of progression for animal spirits, we are driven to the ridiculous conclusion that every insect, fish and reptile, which have lived in the remote past, are now, or are destined to become, gods in wisdom and knowledge. We are, therefore, compelled to draw a dividing line between the mortal and the immortal soul.

“Theologians have generally drawn this line arbitrarily between the animals called human, and the animals of less perfect organization; all of the one immortal and all of the other mortal. If we could but discern a quality in the human mind different from that of animals, this position might be better sustained; but we cannot. * * *

My convictions are that all animals, and probably vegetables have a temporary spiritual entity after the death of the physical body; but all individualities, whether members of the human family, or belonging to the lower orders, which are not harmoniously organized, or endowed with intelligence so as to live in compliance with God's laws, rapidly disintegrate and finally lose their identity, and again become a part of the great Ocean of Spirit. * * *

Many will object to my conclusions upon the plea of the justice and mercy of God—that He will not give unto some Eternal Life and consign others to Endless Death. But to this I answer, what is

an imperfect man to God more than the animals below Him? God, through the operation of His laws, has created some men more animal than human. The human, so called, that murders his own child, is not better than the animal that will die to protect its offspring. The brute that will beat a faithful horse is less human or deserving of Immortality than the animal that serves him. The cyclone sweeps away and destroys human beings the same as it does flies. God operates by law, and that has no sympathy or peculiar sentimental preference for any class of beings. It is the Law that confers Immortality, and takes it away.

“An unanswerable argument to sustain our position is presented in the evil, designing, wandering, insane and erratic spirits, that come to us from the other side. These doomed and lost souls are persistent and constant violators of law, and since no law can be violated without bringing its punishment, these disobedient spirits are constantly retrogressing, and will so continue until they lose consciousness of their entity, when they will be forever lost. Davis in his *Diakia*, states that the spirits he describes under that name, believe in their ultimate annihilation. Every disobedient act on the part of a spirit weakens its power to reform, and it is possible for such a spirit to reach a condition when reformation becomes

impossible. In such a state they may be compared to the poor inebriate in this life, who has lost all power of will to control his appetite, yet fully realizing his doom and destiny—a drunkard's grave.

“These lost spirits are of the class which Christ cast out in olden times. We have no doubt our atmosphere is filled with them, seeking human bodies and living upon them. Such persons always suffer from drains upon their vital forces, which leads to nervous derangement and not infrequently terminates in insanity.

“If our position be true it is of the greatest importance we should know it. It will be observed that if this theory, that men are not born immortal, but attain to Immortality, be proved, many perplexing and difficult questions will thereby be solved which relate to Immortality, and where to draw the line between the Mortal and the Immortal.”

This letter provoked a vigorous opposition, as it was a direct denial of accepted spiritual doctrines. The opposition based their arguments largely upon the theory of the “Immortality of all forms of life, from the lowest vegetable plant to the crowning soul in man.” We extract briefly from our replies as follows:

“The theory of the ‘Immortality of all forms of life’ has been almost universally accepted by Spir-

itualists, very much the same as the Orthodox have accepted the traditional belief in an Eternal Hell. I am, therefore, not disappointed that an attack upon this belief should meet with vigorous opposition. Mediums, professedly under the control of Spirits, have generally taught this doctrine, and their statements have been accepted as authority without questioning the evidence necessary to sustain such a belief. It would require too much space for me to reply to my several opponents in detail. * * * * *

I have not clearly defined my position thus far, and in order that I may not be misunderstood, I do so as follows :

First—"All forms of life are possessed with a physical and spiritual body. These two separate entities begin their individual existence simultaneously, and by the laws of biology atoms of matter and Spirit Essence are absorbed for the growth and sustenance of this dual nature.

Second—"When the separation of these two entities takes place in what is called death, the physical body returns to earth, and the spiritual counterpart, whether it be of the vegetable, animal or man, retains its individuality, so long as it is supplied with necessary conditions and nourishment or lives in harmony with the laws of its being.

Third—"Vegetable and animal life may be perpetuated for a time in the Spirit world, but this requires the constant guardianship of intelligent beings; hence, spiritual entities below man naturally retain their individual existence, only for a short time, after the death of the physical body; but are soon reabsorbed into the unorganized Spirit Essence that surrounds this planet.

Fourth—"Human spirits who persistently and constantly violate the laws of their being in the after life, will by these laws disintegrate the same as animal and vegetable spirit life below us.

Fifth—"Children who enter the future state in infancy are taken into the guardianship of intelligent spirits, and taught to know and obey the laws, and are therefore more certain to attain Immortal Life than those who die in mature age.

"It will readily be seen that upon this platform we may build up a Science of the Spirit based upon law and reason. * * * *

I have before presented considerable evidence to show that spirits of animal and vegetable life are not immortal which none have attempted to answer. If this be granted, then we have only to prove that retrogression may take place in the after life, when our position of ultimate annihilation becomes demonstrated. But we wish to add a few thoughts to rivet the conclusion that lower spirit

life entities are not immortal, because this is the first important position to be gained. * *

We might, to follow this thought, go back millions of years before the age of man on this planet, when the warm earth from pole to pole was covered with a dense growth of vegetation, and the air black with clouds of insect life, and the green hillsides dotted with animals, while the beds of the oceans, were a mass of living, moving creatures of life. The age of man, as compared with that of vegetable and animal life on this planet, is but a day; and we ask, has God for all these ages been populating the Spiritual heavens with these crude orders of living creatures, the evidence of whose existence we find imbedded in the rocks? If so, then the earth's orbit is crammed a thousand times more than full, and you cannot squeeze into heaven edgewise for the snakes, lizards, crawfish and frogs that have a preëmption right there. The thought is ridiculous. These crude orders of beings without sufficient intelligence, in many species, to realize their own identity, yet preserved as individualities eternally! For what purpose? Will some one answer? They have served their purpose in the past; that purpose was to make man a possibility.

"Then if the lower orders of life be not immortal, what evidence have we that man is? The

Materialists say that he is not. The Christian draws the line between Man and Animals on traditional statements. Now, since we know that every thing in the Universe is governed by Law, and that every Law has a penalty, or reward, calculated to enforce, or impel obedience, failing in which it inevitably destroys the offender, hence the rational conclusion is that Law draws its own lines. We know that obedience to Law in this life develops strength; we know that the violation of any one of the Laws, whether they pertain to our Physical or Spiritual Beings, causes Retrogression. A man may conform to one class of Laws and disregard others, at which time he is advancing in one direction and retrogressing in another. He may be a moral righteous man in Spirit, but through some violation of the Laws of his Physical being, be very weak in body. This same man, by obeying the laws of health, may become strong in Body, while at the same time if he disobey the Spiritual Laws, he may become a very depraved and vicious being. Here the order has reversed; he has advanced and retrogressed in the very opposite direction of his former life, and it is obedience and disobedience to laws, physical and spiritual, that have accomplished this transformation. We thus see that retrogression of soul is possible in this life.

“It is claimed that Spirits enter the future state

in precisely the same condition they leave this. If they are bad men here, they will be bad Spirits there. Now, if violated Law causes retrogression of the Spirit in Earth life, what is there to abrogate the action of the Law in Spiritual Life? Surely if there be governing Spiritual Laws in the other world, they must have a penalty, else the laws are a dead letter, and a mockery to God. If they have a penalty, that penalty must enforce obedience or destroy the offender, else God's laws are ineffectual and the Will of the Creator is thwarted. If there are no laws there, then heaven is a bedlam to which annihilation is far preferable.

"The conclusion cannot be resisted, that retrogression must inevitably follow as a result of violated law, whether in Earth or Spirit Life. It is a fallacious dream to deny this conclusion, and there is not one shadow of reason in all the Spirit Messages, and earthly sophistry, that have appeared in opposition to it. If, then, retrogression is possible in Spirit Life, as a result of sin and disobedience of law, disintegration and loss of individual existence must inevitably be the doom of lost and irretrievable Spirits.

"We can realize in our inner nature more clearly than express in words the condition of these lost souls. As Hudson Tuttle beautifully expresses it, 'Atom by atom they are absorbed into the bosom

of the Universal Spirit Essence.' In time they reach an abnormal condition, both in action and appearance—wild, erratic, restless; wandering from place to place, seeking some means of gratification, but never finding it. They soon become hardened in heart and destitute of all feeling. No sooner have they deceived some poor, confiding dupe of earth, perhaps broken up his family and ruined his business, then they seek some new channel where they may produce agony and wretchedness. They conjure the most delusive plans, through which they may produce misery. They were the inspiring influence that lead so many into the FreeLove infamy, separated many loving hearts, and sent Mothers forth to pollute their bodies, and darken their souls, while their Children were left without a Mother's care and Love. They intrude themselves into your Circles, upon all occasions where not debarred by high moral sentiment, and prayerful inspirations, and become the controlling influence. They rapidly degrade their Mediums to their own standard, until those influenced by them become tricksters, destitute of veracity or honor. They continue in this course, until they finally become insane, when, abandoned to their fate, they are rapidly absorbed into the unorganized Spiritual Forces that surround us. It may be asked how we know these things. Close observation has

taught us to believe what we have written. We see the effect of inter-communication of Evil Spirits with mortals as clearly as we behold the noonday sun, while our inner intuitive conviction confirms that belief. * * *

“Every individual physical body, from the green moss that grows upon the rocks, to the giant suns that sparkle in the starry depths, is but the aggregations of particles of matter, and every physical body thus formed is subject to disintegration.

“Equally true, it is, that every individualized Spirit of the Universe is but the centralization, in individualized forms, of particles of Spirit Essence, which have had an existence in other conditions and forms, and by the same law of disintegration, universal with combinations of matter, these particles of spirit may return to their former condition.

“It is a demonstrated Scientific truth that every Body or Spirit that can be added to or built up, particle by particle, until it reaches solidity of form, or conscious individuality, may also be subtracted from, atom by atom, until the whole aggregation is dissipated. None will be so rash as to deny this truth, because in the denial there is a supposition that it is impossible to separate that which has been put together, which would be a very unscientific statement. * * *

It is absolutely necessary that change should be constantly going on, otherwise the particles forming our physical and spiritual natures would become depolarized, or lose their positive and negative action necessary to life, and a state of lethargy of body and idiocy of mind would inevitably follow, and the complete dissolution of body and spirit would speedily terminate our existence.

* * * * * We believe the perpetual continuity of individual existence depends upon the equal and harmonious unfoldment of every faculty of our being, thus forming a balance of the forces, in which each separate faculty helps sustain the others. Continuity of existence is lost by an abnormal unfoldment of some of the faculties and the inactivity of others. It is a known fact that when we cease to use a faculty, it will in time perish. This is because the worn out material is thrown off, and nothing being demanded, nothing is taken in its place. If a spirit cultivates nothing but destructiveness, and enmity against his kind, the higher faculties will eventually become foreign to his nature. He will lose that balance necessary to his existence. He destroys the Arch and it falls into Ruins, just the same as the imperfect arch of animal and vegetable spirit entities—neither may the breaking of this Arch be due to Evil alone. It may be broken by excessive

Veneration, in which the worshiper becomes the embodiment of but One Idea, without reason or correlation of faculties to support and protect it.

“Man naturally possesses a greater number of faculties of mind than any of the animals below him, because he is the embodiment of the whole; and thus in him is formed the only Perfect Arch, and the only key to perpetual continuity of existence, but let him break the Arch by the destruction of any one of the stones that forms the archway, and the structure will crumble into dust. In the wandering, discontented, restless, unbalanced Spirits, who come to us from the other side, we have the evidences of Broken Arches, dissolving—melting away into the great throbbing Spirit of the Universe.

We have now finished the work we have been directed to do by an influence we could not well resist. It has been the means of drawing out thought upon a subject which hitherto has received too little attention, and we hope good will follow. We only add: “Believe not every Spirit, but try the Spirits whether they be of God.” “Search the Scriptures, for in them ye think ye have Eternal Life.”

The series of articles from which we make the foregoing brief extracts, were the first, so far as we know, to represent continuity of Spirit Life, as the

result of Obedience to Law in the Spirit World. Since then, Prof. Drummond, and others, have elaborately and ably defended the position, each presuming himself the first in this field of thought, which confirms what we have said in other Essays, that Inspired Thought is flooded upon us from the Spheres, and whenever the world is ready for a new thought all minds capable of inspiration are liable to receive it and believe themselves the first to unfold it. We may also say that this diffused Inspiration is the best evidence possible of its truth. It will not be but a few years when this truth—"Conditional Immortality"—will be universally received and taught, and the world will wonder why it could ever have believed otherwise; for it is not only the most Logical, and Just, and Scientific, but it is also the most thoroughly sustained Biblical doctrine of Christ and the Apostles.

Amongst the numerous passages of Scripture in support of this fundamental truth, we quote the following:

"He will burn up the chaff with unquenchable fire."—Matt. 3:12.

To "burn up" signifies to disintegrate—destroy the individual form. The figure is not that of Endless Burning but one of Quick Destruction.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."—Matt. 10:28.

To "destroy" means to Annihilate, and not an Eternal Punishment.

"For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."—Matt. 13:12.

This is a beautiful illustration of our principles, that by Obedience to Law we progress and by Disobedience we retrogress. If we have Life we shall be given more Life; but if we have not Life, then Life shall be taken away, and we become as nothing.

"And Jesus answering said unto them, suppose ye, that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but, except ye repent ye shall all likewise perish."—Luke 13:2-5.

The natural condition of the soul is to "Perish," but through Christ and the new birth we attain to Everlasting Life, and in accepting Christ we become obedient to the Law. To live in Christ is to live in the Law; to be out of Christ is to be at enmity with the Law, and in a condition to Perish.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

It is not declared that if ye believe not on the Son ye shall be Eternally Damned; but the express declaration is, they "shall not see Life." The Conditions of Eternal Life are not in them—they will Perish.

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water, springing up into everlasting life.”—John 4: 14.

This well of water is the means of conferring Everlasting Life; before we were in a state of Death, not having drank the Waters of Life.

“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”—John 5: 24-28.

“Is passed from death unto life” means, has changed the condition in which the natural man of sin, and heir to death of the spirit, becomes endowed with the spirit of Everlasting Life.

“Search the Scriptures, for in them ye think ye have eternal life.”—John 5: 39.

This evidently means that ye have not Eternal Life unless ye fulfill the requirements laid down in that Book.

“And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day.”—John 6: 40.

“This is the bread which cometh down from heaven, that a man may eat thereof and not die.”—John 6: 50.

“Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”—John 6: 53.

The burden of this chapter is that the Spirit is Dead without the life giving qualities of Obedience to the teachings of Jesus.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."—John 10: 27-28.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John 17: 2.

If Eternal Life may thus be given, there must be a state of the Soul which leads to the Death of the Soul. This is clearly assumed.

"And judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts 13: 46.

The Jews rebelled against the word, by which they became unworthy of Everlasting Life, and must Perish in their Natural Sins.

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. 2: 7.

Why should they seek for "Immortality, Eternal Life," if such is inherited by all men? The reward for "patient continuance in well doing" is Immortality, the opposite is Death.

"For as many as have sinned without law shall also perish without law."—Rom. 2: 12.

We can never make the word "perish" mean anything less than annihilation of individuality.

"That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. 5: 21.

The reign of sin is "Death," that of righteousness "Eternal Life."

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But

now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.”—Rom. 6: 21-22-23.

The end of sin is “death;” the end of holiness is “Everlasting Life.” “The wages of sin is Death.” This does not refer to the body but to the spirit.

For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.”—Rom. 8: 6.

One condition is that which leads to “death,” the other that which leads “to life and peace.”

“For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.”—1st Cor. 1: 18.

Those who are going down to Death regard Christ with indifference and deny Him. And through disobedience to the Spiritual Kingdom of Christ perish.

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”—Gal. 6: 8.

“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”—1st Tim. 6: 19.

“That being justified by his grace we should be made heirs according to the hope of eternal life.”—Titus 3: 7.

“And this is the promise that He hath promised us, *even* eternal life.”—1st John 2: 25.

“Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.”—1st John 3: 15.

“He that hath the Son hath life, and he that hath not the Son of God hath not life.”—1st John 5: 12.

With this overwhelming array of Biblical testimony in support of Conditional Immortality, it appears phenomenal that almost the whole Christian world should have ignored it. There is no doctrinal principle in the Bible that is so well sustained or that is more in harmony with the natural operation of law. We can see no injustice on the part of the Creator in the operation of such a law, as the effort of nature is to produce a perfect human soul, and it is natural that the perfect only should survive, but to assume Eternal Punishment without any design or aim at reformation is a monstrous charge against the Justice and Wisdom of God.

But we must regard it like all other errors connected with the development of Religion. It was the best calculated for the Age. The picture of an “Eternal, Blazing Hell,” was better calculated to influence the undeveloped mind than metaphysical reasoning upon the Death of a Soul through violation of spiritual laws. The one leaves a vivid, flaming picture upon the mind; the other a mystic uncertainty without focalizing power.

A religion to be effectual with those of limited intellect, must be such as to focalize what mind they have, so as to produce an impression, and the

doctrine of an Eternal Hell is especially calculated to do that; but in the present condition of society and the dissemination of knowledge through our Schools and the Press, humanity has raised above the necessity of this erroneous doctrine, and inasmuch as neither the Ministry nor the Laymen any longer believe in Eternal Punishment, it were well they eradicated the doctrine from their creeds, and insert the advance truth, that Eternal Life is not a natural possession of the soul, but a condition to be attained through obedience to Spiritual Laws, by which the Spirit is born again.

To be "Born of the Spirit" is to throw off the Carnal Elements that predominate in the Universal Spirit Fluid generated from this earth, and on which all spirits feed—the vegetable, animal and human—and all such spirits return to the unorganized Spirit Essence, except such as become separated from the Carnal through the absorption of the Divine Essence, which elevates them above the Carnal, and endows them with Eternal Life. They are thereby separated from the contending, disorganizing, disobedient, inharmonious, destructive forces, which elements, battling with each other, destroy Individualities. To become harmonious and obedient, whereby there are no evil, selfish contentions in the soul, is to be "Born Again." The spirit, having put away the warring elements,

has nothing within itself to destroy itself. This harmonious condition of the soul is represented in the Christ Spirit, of which Jesus is the Supreme Representative. When we shall have become at peace within ourselves—cast out all that warring Individualism which has been generated through the selfish struggles of the ages, then we become new creatures; not ruled by the Carnal Elements that predominate in our struggling spiritual atmosphere, but guided by the Divine Spirit, which is Peacefulness, Holiness, Harmony and Love.

Until we are thus born, we are of no more consequence, except in degree of mental force, than any other animal. Our spirit is made out of the same stuff, and if we perish, it is not different from the perishing of an Ox, only in the fact that we had within us the possibilities of Eternal Life, but did not attain it. That spiritual element which we give back to nature will mingle with the spirit of the Ox just the same as the two bodies mingle in the dust, each to be used over again in the creation of other men and other cattle. Thus, God does the best He can to make an Immortal Soul, and if some human forms fail, He will not consign them to Eternal Punishment; for He does not care to punish, but finding they are failures, He mixes them up with the Fluid Forces of Nature and tries again.

It must be remembered that the forces which constitute the human spirit have been ground out of matter; and, to speak in modern milling phraseology, it has been a "Gradual Reduction Process." God could not grind fine enough at the first operation, and so He keeps on grinding, right along through the Ages, and as fast as the atoms become so refined, and so impregnated with forces that they are capable of combining without quarreling one with another, then Immortal Individualities begin. If they are not capable of combining without internal discord, then some controlling force destroys the others, which weakens the power of adaptation to environments, and the soul perishes. The effect of music in subduing, or harmonizing the contending forces is remarkable. They all seem to forget their battles, and stop and listen. A vicious intention may be subdued by a song — harmony is at the very root of Immortality — discord the Mother of Death.

It would appear to us from what we have already said, that "Conditional Immortality" has been proven; but we wish to strengthen the position by evidence, that "all things of life are possessed of a spirit," as this is a strong link in the chain of evidence, and enables us to meet the objections of Science, and to pave the way to perfect harmony between Material Science and Religion.

When I look out upon the flowers, and the green grass, and the forest, and the birds, and the cattle, which I this moment behold from my window, I am impressed with the fact that they are all closely related to me. Their bodies are composed of chemical atoms similiar to my own. The mental phenomena of some of them are of the same nature of my own, and I conclude they have been drawn from the same fountain of Spirit. I know that not one of these forms of life could have had a being until there was a unit of the male and female elements in nature. In this unit I see the creation of a focalized spiritual center, which formed the base of the physical forms I see. I know there is no life in matter without the Spirit. If man has a Spirit, all forms of life must also, for we can draw no line between the forms of life. The Vegetable merges into the Animal, and the Animal into Man. The mental phenomena of the highest Animals are just the same as those of Man—just as perfect as an abnormal or imperfect man—more perfect than the idiot. I cannot prove this any more clearly than to give a brief allegorical history of my dog, "Carlo :—"

Carlo was of the large Newfoundland species, and was possessed with remarkable intelligence. One day, not knowing that an ordinance had been passed prohibiting dogs to run at large without

muzzles, I sent him to the meat shop, as usual, for our dinner roast. While returning with his basket a policeman shot him, severing the jugular vein, but still he did not give up his charge, but brought it to the door whining in a piteous manner. I went out, but in a few moments Carlo expired — died with a smile upon his features in recognition of my caresses. This last act of my dog was fidelity to his trust; for though mortally wounded, he gave not up his basket. This was not Instinct, it was a true sense of responsibility.

Carlo would perform many useful acts, such as shutting the door, hauling small wagons, carrying packages, driving neighbors' fowls and animals from the premises, and many other intelligent acts with the accuracy and fidelity of a human being. This was not Instinct. It was the same mind element that causes man to do the same act.

He was possessed with the faculty of Love, for he showed a passionate fondness for the children, and would protect them from danger, and he would listen at a certain hour for the returning footsteps of his master, and would bound away to meet him with a joyful shout, and a smile upon his face. This was not Instinct. It was genuine Friendship and Love.

He possessed a sense of Honesty, for though he might be hungry, he would never touch the meat

placed in his charge, the food he most loved; and few children who were sent for raisins would resist the temptation to partake of them. His sense of honesty was so fully developed that he formed a habit, without training, of protecting the table from the thieving cats, and of guarding the children's playthings, and of watching everything about the premises. This was not Instinct. It was a sense of Honesty and Justice.

He possessed a Conscience, to a certain extent, for if he did anything wrong, either by accident, or fault of judgment, he showed sorrow and repentance for it. If the children fell off his back and got hurt, he would fondle around them and kiss their hands and faces, and if they cried, and he could not still them he would bark and paw at the door to call for assistance. If he, in his plays, broke a dish, or overturned a milk jar, or did any act which he knew was wrong, he would hide away and look conscience stricken and guilty. This was not Instinct. It was regret or remorse for what his conscience taught him was not right.

He showed a reciprocating feeling of ecstasy and joy, and of sadness and sorrow, for when the children laughed and frolicked, he laughed and frolicked with them; and when the piano was played and a song sung, unless prevented, he would join in the song, producing a melodious

howl, on the same key of the song, and rising and falling with some of the principal full notes, showing that he loved and appreciated music; and on the other hand when some of the family were sick, he would stand by their bedside and shed tears. This was not Instinct. It was the same element of Emotion and Sympathy that permeates the human heart.

God did not give him organs of speech; for it were not best that he should have them. He would have told too many tales, and raised neighborhood disturbances; but he had a language of signs. If he wanted to go out he would go to the door and whine, or bark, and if not answered he would paw, or scratch at the carpet, and bark louder, sometimes coming up and gently biting my hand and running to the door. Who can have a shadow of doubt that if he had possessed the organs of speech, he would have spoken his thoughts instead of making signs. He understood language to a considerable degree. When I said, "Shut the door, Carlo," he would shut it. "Go for the meat, Carlo," and he would rush for the basket and bound away. He knew the names of all the family and some of the neighbors. It cannot, therefore, be logically confuted that had he possessed organs of speech he would soon have learned to speak his thoughts instead of mak-

ing signs; and would have, if permitted, kept up a continuous, disconnected, rambling jabber. This effort to communicate his wishes by signs, was not Instinct. It was the same effort that a Child makes who has not yet learned to express its thoughts in words, and in it is embodied the same mind volitions.

Then, we may ask, if these mental manifestations of my dog Carlo were not Instinct, what were they? Evidently, and unquestionably, they were precisely the same mind evolutions that we have in man, produced by precisely the same cause, and emanating from the same brain organ, of substantially the same physical combination, and subject to the same laws of Biology, differing from man only in the quantity of mind force, and the connected unity of mental action.

We have shown that my dog Carlo possessed Fidelity, Truthfulness, Industry, Affection, Friendship, Love, Honesty, Watchfulness, Conscience, Remorse, Mirthfulness, Sorrow, Love of Music, a knowledge of Speech, Sign Language, and we may add to this the Five Senses—Seeing, Hearing, Feeling, Tasting and Smelling, together with all the Animal Passions found in man, thus embracing every mental quality of the Human Species; and we will not except that of Veneration, for he looked

up to his Master with a Worshiping Reverence commensurate with his mental unfoldments.

What are we to do with these facts? We can not cast them aside as of no special importance. This Age is too enlightened to permit of that. We must meet them! If the Clergy, as a body, are possessed of too little Spiritual Inspiration to unfold them, or too rooted in Theological Dogmas to consider them, they must expect to see Material Science, which recognizes no Spiritual element in man different from that of animals, and no individualized spirit in either, marching right on until all hope of Immortality is swallowed up in Materialism. This must inevitably be the case, unless the catastrophe is prevented by a class of advance thinkers, who are not recognized by the Scientist, and are branded with unsavory names by the Clergy.

The facts are, if any human being that ever lived had a Soul, my dog Carlo had one. If he did not have a Soul then no human being ever had one. If he had a Soul what is to become of it? Carlo was a remarkably fine specimen of his kind, and we believe he is this day cared for and protected by some of our Spirit Friends that have gone over, whereby his spirit is enabled to sustain a continuity of being; and when we step over, second only to the outstretched hand of our Sainted

Mother, will be the welcoming bound and bark of our dog Carlo; for in this it will be revealed to us that Heaven is but a duplicate of our Earth, with all its forms of life and beauty, heavenly perfected. From this meeting we shall expect to see the herds grazing upon the green hillsides, and to hear the voice of the milkmaid mingle with the lowing of the cattle, and with the songs of the birds, and with the rush of the running waters, and we should hunt for the horses that hauled Elijah to heaven, and expect to find them and to ride in the Old Chariot.

But there are few dogs that are as perfect a specimen as our dog Carlo, and all such will find no protecting hand that will place them in harmonious relationship with their surroundings so that they can obtain subsistence, and all such will perish. This is true of all Vegetable and Animal Life; but such perfect specimens as the angel world wish to perpetuate their individuality, are taken in charge and supplied with the necessary conditions to life, whereby heaven is made something more desirable than a barren waste.

The common argument of the Scientists is: "If we admit of a spirit in man we must also for the oyster." We have given the oyster a spirit. The Scientists will further tell you: "If all human spirits are immortal all animal spirits are, also."

We have proved that all human spirits are *not immortal*. Thus, it will be seen that our position breaks down the barriers which, under orthodox teachings, are insurmountable, and opens the way for perfect harmony between true Science and true Religion, whereby they may ultimately work hand in hand for the Universal Good. But so long as Theology draws an arbitrary line between Man and Animals, and gives to one a Spirit and denies it to the other, so long will Science condemn the errors of Religion, and they cannot be united.

Just as soon as Material Science shall have investigated the Psychic phenomena, and become convinced of the truth that there is a spirit counterpart in man, they will at once conclude that this dual nature extends through all forms of life; and that the continuity of the spirit counterpart will depend upon the ability of each spirit to adapt itself to Environments. Then we shall have a Religion based upon Science, and the best minds of the world will become its support.

This time is not far distant, for the Psychic phenomena is now engaging the Scientific mind more than ever before, and those who turn aside to investigate the Soul Science, are no more looked upon as mentally inferior to other men of Science who decline to investigate a Shadow. But in this, as well as other hidden truths, it always devolves

upon the Intuitive or the Inspired mind to gather in the first ray of the Dawning Light.

Let us admonish all that the Kingdom of Light, wherein is Immortal Life, is presided over by the Christ Spirit of harmony, of which Jesus has been appointed the Supreme Head. Those who, through individual assumption, and self consciousness of their own independence of Divine government, are thus led to deny the authority of Christ, must thereby, through their own acts, separate themselves from the Congregation of the Obedient; and becoming members of the Kingdom of inharmony, and discord, and sin, and rebellion, they must partake of the destructive elements of that Kingdom; and though, like Satan, they may have been Angels of Light, yet their insubordination must ultimate in their final Annihilation; for God will not perpetuate, eternally, a spirit that rebels against His Kingdom.

Disintegration.

The Voice of stern old Nature doth intrude,
Though heard not by the heedless multitude ;
Yet every spirit born of God doth hear,
Obey, rejoice in Christ, and banish fear.
This Voice is but the call of Nature's laws,
That govern things of being — not the cause ;
But though the thunders quake and oceans roar,
And madden'd waves beat hard upon the shore,
Yet, still the soul-dead ears will never hear,
Or, yet, the rocky hearts the dark waves fear ;
Until an earthquake rends the mountain's base,
And towering peaks plunge headlong from their place ;
And broken into scattered fragments each,
Are ground to atoms on the shifting beach.

The heedless Hills lift up their heads in pride,
But low beneath, the ever active tide
Digs caverns, deep, until the teathy base
Doth grin, as brazen as the Devil's face ;
The tumbling earth and shattered, mingling mass,
Is washed upon the lea and feeds the grass ;
When soon but reefs of barren rocks remain,
Which frosts do bite, devour, and bite again,
Until the Ocean peaceful slumbers there :—
Oh, Hills, proud Hills ! where have ye gone ? Oh ! Where ?
Our voice is lost upon the silent waves,
And there's no echo from the sea washed-graves.

Context to the Essay, "The Universe."

The study of the Universe and all the Physical Sciences in connection with Religion is a necessity of this Age. It gives wider range to the Soul, and develops the more perfect completed Arch of Human knowledge. Song and Prayer is but one side of a complete Religion. To worship in Spirit, we must know God in Spirit, and this we can gain only through a study of His wondrous works. The Starry Depth is a greater Bible than man has ever compiled. To study Science in connection with Religion is to develop a true Religion and a true Science, for each are simply the Revelation of God's Truths.

The Universe.

“There are more things in Heaven and Earth than we have dreamed of in our philosophy.” This world is more under the direct influences of superior intelligences, than we have any conception. Such a thing as a new truth, or force, or mechanical principle, never was produced upon this globe. All these truths, and forces, and principles exist somewhere in the Universe of Knowledge. They are stored up in the secret archives of the unknown, and are given out to a developing world, just so fast as they can be used to advantage.

A knowledge of the lower, or subordinate forces is necessary, before the higher can be brought into use. The Steam Engine becomes an instrument in the development of Electricity; and our knowledge of the potency of that fluid, and its infinite application, could not have been obtained except a crude force had been used to develop it; and after a complete knowledge of that subtile fluid shall have been obtained, then it may almost

entirely supplant the instrument that became its parent.

Everything in Nature works from the crude base upward, even to the generation of Spirit from Matter, to ultimate in Individualities, capable of Eternal Life. In this upward movement, the higher forces are held in secret, until all below have been evolved, and brought into subjugation. This principle is as much true of Knowledge as of Force, or mechanical combinations. The crude knowledge must be learned first. We are compelled to know something of this world, before we can judge of the Universe; and while we are incapable of comprehending, wisely, the operation and design of distant things, our knowledge is confined to present things. The development of a means of navigating the air is a higher attainment than Railroad transit, and Steamboat navigation, and in its natural order comes after these crude systems have been unfolded; and when they have been fully perfected, then Aerial navigation will follow, and the born impulse for its accomplishment is in the atmosphere already. Faith in its possibility is the prophecy of its coming, for faith always precedes an influx of new revelations, or inspirations. It is the first seed planted in the receptive mind, and puts men to work. Hence, new inventions which have been held in secret

since the beginning of human life, often spring up in many places at the same time, producing disputes as to the first inventor.

This cannot be an accident, or a coincidence in so many instances on record, since it relates to almost every great Scientific or Mechanical discovery. It is one of the best evidences of a superior intelligence, that floods the world with new thoughts at the proper time, and hungry intuitive minds gather them in.

As an Inventor, I have thought a great deal, and made some hopeful experiments, to discover a means whereby the heavenly bodies may be reflected upon a surface, like the picture from a magic lantern. If such could be done, then we might, with a powerful magnifying glass, examine one-half inch of surface at a time, and magnify it into a natural landscape, such as I behold as I look from my window. This will be accomplished some time, when we shall be placed in communication with the inhabited planets. But such a wonderful revelation may not be permitted yet for a little while; still the Earth seems ready for it.

But, had such a revelation been made to the old Astrologers, who wrote long before Moses, then the present personal Gods and Christs, who have been largely instrumental in developing civilization,

would never have existed. The multiplied worlds would simply have produced confusion of mind, neutralizing that power which the Priesthood have held over organized religious bodies, and which was necessary to subordinate the brute instincts and develop civilized man.

Thus we assume that the ignorance of the extent and object of the material Universe was a foreordained design of the Creator, that the unsolvable mysteries might not disturb the babes in knowledge, or detract their minds from the alphabet, only to become bewildered in the geometrical lines upon the blackboard intended for more advanced students. So it were best that Moses and the Prophets, and Jesus and the Apostles, should have been kept in ignorance of the unlimited extent of Creation, since such knowledge would place God so far away, and make it questionable whether Christ was the "only begotten Son." St. Paul says: "I knew a man in Christ, above fourteen years ago, whether in the body I cannot tell; whether out of the body I cannot tell; God knoweth. Such a one caught up to the third heavens. How that he was carried into Paradise and heard unspeakable words, which it is not lawful for man to utter."

Herein lies a secret in God's government, which even the wisest seem never to have fully compre-

hended. The idea that God unfolds Himself as we are prepared to comprehend Him, has never been a principle in Theology. That Error is simply undeveloped Good the world has never believed. That a full knowledge of truth, when it cannot be utilized for good, retards progress, has never been taught; yet God knows this, and, hence, there are "things which it is unlawful for man to utter," or yet to know, until God's own appointed time.

We have undertaken to show in an Essay entitled, "Spiritual Genesis," that matter is but one expression of the Spirit of the Almighty. A condensation of the cruder substances of the original force, until it becomes visible and tangible. The theories advanced in that Essay are a part of our philosophy of Creation, and we call attention to them as we do not desire to become tiresome through repetitions.

When God said, "Let us make a Universe," we may assume that the substance out of which it was to be made existed in a state of negative rest, mingling with, and forming a part of the God substance. This material had never been through the fiery furnaces of convulsing Suns; neither had it felt the pleasures, the pains and sorrows of individual life. It was, therefore, an uneducated substance, destitute of instinctive thought. It was a crude metallic force, analogous to Electricity.

It is one of the properties of substance, that, either in the combination, or separation of particles, heat is produced. If, therefore, God did separate from His more refined spirit the cruder elementary substances, or out of the unit of a part of His being, caused matter to condense, in that act, heat was necessarily involved. Then we may assume that condition of heated nebula, as advocated by modern Astronomers. This nebula filled the expanse of the Material Universe. Within this vast sheet the finger of God formed myriads of circling eddies, which ultimately attracted to themselves all condensing nebulous matter within the attractive force of each Sun, and thus the first work of the Universe was completed.

It is a law in Nature, that when matter is highly heated it repels substances; and if superheated the repelling force is so great as to cause it to separate into a gaseous condition. From this we wish to draw the evidence of a law which regulates and holds the circling Suns in place. The repelling force of heated matter composing the Suns, we may assume, to be less than the attractive force of matter at rest.

This repelling force is sufficient to hold the Suns eternally apart, but not sufficient to overcome the attraction of inactive substance. Hence, dense bodies of matter, like our earth, are constantly pull-

ing themselves nearer the Suns, owing to their attractive force being greater than the combined repulsive force of the Suns, and centrifugal force produced by the circuit around the Suns. Here, then, we have the machinery of the Solar Systems. The Suns forever hold their relative positions through heat repulsion, and Planets continually move toward the Suns, and finally draw themselves into them, and supply the material for the great luminaries, and thus keep them forever burning.

The Planets, we assume, were formed in the beginning by the condensation of substances thrown out in the form of heat particles, from the Sun centers, and forming nuclei and Cometary bodies. Ultimately they are condensed into worlds, seeking their position by the law of repulsion, while yet in a state of nebulous heat. They were thus crowded away from each other with a force commensurate with their bulk, until every vacuum in the Universe was filled, and all balanced with absolute and perfect equilibrium. Hence, we say the theory of Gravitation, as the controlling law of Matter, is in a measure, faulty. It is not that which gravitates together which governs Solar Systems and prevents collision, but it is that which pushes asunder.

The repelling forces of the Suns operate at a distance with positive effect, so that Comets are forced

away, and also all nebulous matter; yet there is a constitutional, or individual attraction of the Sun's mass that holds it together, and operates at a distance on other bodies, yet at the surface it is so absorbed by heat refraction as to permit the active energies to upheave mountains of molten matter, and hurl it hundreds of miles out into space; and the returning convulsions generate heat and electric fluid. This heat and fluid is simply matter ground up intensely fine and in a state of great activity. The Scientists tell us that "heat is a mode of motion," but there is no reason in such a statement. "A mode" is nothing; "heat" is something; it is atoms of matter stored with energy. These atoms are infinitely small, and are projected with such force as to reach the attraction of Planets. Meeting the atmosphere, they generate perceptible heat and light by setting molecules of matter into motion. These Sun atoms force themselves between the spherical atmospheric molecules, and start them to rolling, when, by friction, they become luminous and warm.

Only a very small proportion of these particles of Sun substance reach the Planetary worlds. They are precipitated into space, and there condensed into star dust. It has been a problem of Astronomers what becomes of this immense dissipation of heat and Sun energy, but we can account for its

use in furnishing the material for the building of new worlds, besides which the material Universe is only the smaller part of Creation, and we may reasonably assume that material energies passing through the Spiritual Spheres have some office to perform.

We have said, that Suns repel all refined, or nebulous matter. It is, therefore, evident that the particles of heat matter thrown out by each Sun will travel in a straight line, revolving with the sun, until they shall meet at the point of Zero between the Suns; or at that point where the repelling and attractive forces balance. Here then would be formed Spherical centers of condensing matter. The heat particles would form nuclei at points farthest from the Suns, which would be in triangular spaces between three Suns. In these spaces the heat atoms would continuously condense, being held in place by the repelling force of three Suns, and in time would form Comets, and the beginning of new worlds.

It will be seen that as the Universe of Suns all revolve in one direction, the material collected in these nucleus spaces would be put into circular motion corresponding to the peripheral motion of the nebula surrounding each Sun. Here we have a marvelous harmony of conditions and

forces to account for the Creation and Revolution of worlds.

But to follow this line of thought we may say, that the material thrown out upon the boundary of the Universe would form itself into a nebula, until it condensed sufficiently for its own gravity to overcome the repelling force, when it would pull itself back toward the Suns. But there would be a continuous cloud of condensing Sun substance, and this may be what we behold in the "milky way." This substance we may presume would centralize in nucleus spaces upon the periphery of the Universe, and finally take up its flight as Comets around the boundary of Creation, or through interstellar space; while formations between the Solar Suns would select orbits in some one of the three Solar Systems surrounding them, when there was an unbalanced condition, produced by the absorption of some world by some Sun. In this we may account for the two classes of Comets; those which are confined to our Solar System, and those wild visitors that fly off into the unknown. If their path could be determined, and their speed actually measured, the extent of the Universe might be approximately determined.

We have said that heat repulsion compelled the Suns to take up their correlative positions at points between the forces, but assuming this it is evident

that some force must operate to prevent the Suns, upon the extreme belt of the Universe from flying off into the unexplored depths, and then other Suns following, until each would become a wanderer, solitary and alone, amidst the surrounding darkness.

But God has provided a law against this. Heat force is a manufactured energy sufficient to overcome gravity within a limited circle; but its power becomes diffused as it spreads through space, until its focalized energies are dissipated. Then it ceases to repel. Gravitation, however, will operate through space until it reaches some material substance, however great the distance. Now, all Suns are possessed with attractive force, which is acting continuously, and throughout infinite space, wherever matter exists. It is not a manufactured active energy, but a latent or stored power in matter. Therefore, when the manufactured mechanical energy of repulsion has substantially exhausted itself, Attraction steps in to hold the Universe together. It pulls inward until the Repelling Force and Gravitation just balance; when there, or at that point, matter remains. From this point inward toward the Suns, heat Repulsion increases faster than Gravitation, and the objects are held apart; but outward from this point, Gravitation diminishes less than heat repulsive, and thus the objects are drawn together.

The repelling force of Suns emanates from the surface of the suns, where matter is ground into infinitely fine particles of heat energy, but the interior of Suns, where the matter is in a state of solidity, it retains a part of its normal attractive power, just the same as matter in a boiling furnace ; but when the heat becomes so intense as it is upon the surface of the Suns, it passes off as living, active force, representing all the energies of the convulsing mass.

We will not be understood as representing this heat energy as an absolute mechanical push of so many pounds weight, operating upon matter, but it is simply particles of active energy forced in between the particles of inactive ether fluid, which are the transmitting agency of Gravitation. Heat particles thus displacing in a measure this ether fluid, and forcing it into a state of activity, Gravitation is absorbed or transferred into motion, producing an elastic, or expansive and contractive condition of the ether fluid, proportionate to the concentration of heat energies. This being the case Planets near the Suns are not drawn toward them with any more force than those farthest away.

The Universe of Suns, being arranged in one vast plain, it is evident that the major quantity of this heat substance generated by the Suns is precipitated into the black void above and below this

plain. This heat Matter, or Sun atoms, being formed of many elementary substances, it distributes itself in layers according to the fineness of the elements, or their specific gravity; which layers might be as apparent to the spirit perception as the difference between the air and the ocean. Here, then, we have the basis for the several Spheres of the Heavens, or the abode of the redeemed. This Matter, however, would be continuously condensing, and raining down in mist upon the lower Spheres; these again further condensing and falling to the next layer, and so on, until finally it would fall as star dust and meteors upon the Planets, and also be gathered up by the fleeting Comets.

The office which this heat force performs in the Spiritual Heavens is equally as important as that which it performs upon the Earth Sphere; for, in view of the fact that the great bulk of the heat substance is thus expended, we cannot but believe it must have a most important function to perform. The condensing nebula become the clouds of the heavens, and the falling dews, the invigorating waters for the green fields, and the feeders of the springs, and the rivers, and the lakes, and also the Soul substance for the support of Spirit Life—the Atmosphere of Heaven.

But to return again to our illustration, we observe that there is being formed, in nebula, a world

for every interior Sun. Each nucleus nebula is rotated by three Suns operating at triangular points. These condensing masses of heat matter will not move from their nucleus points until they have become so dense as to be attracted by some passing Planet. Then they will start off as Comets, and will approach the nearest Planet until their own heat repels them, when they may become a Satellite to that Planet, or when approaching, or passing another Planet of greater attraction, they may be drawn toward that Planet, leaving their former companion; but nearing this new companion they again repel themselves by their heat energy, and bounce away, only to be attracted by another body. This constant attraction, and repulsion, produces their marvelous velocity.

In thus being pushed and pulled, they are forced to take up their position in the dead chambers, between Planetary attractions. In these chambers we may presume much of the condensing Sun dust from above and below; the Solar plain would accumulate, and forming an attractive nucleus of their own, would solidify into meteoric bodies. This substance would be pounded into the molten mass of the Comet's head, and help to swell its magnitude. If, however, this belt of meteoric matter was more dense than the Comet's

head, then it would split the Comet in halves, producing such an increase of heat as to cause the two halves to repel each other, when they would continue to separate, until coming into a new Cometic path they would never be seen to return, at their recorded time, but would, each, afterward be discovered, and regarded as new, or unknown Comets. In this we have the history of Bela's Comet, which, in 1837, divided into two distinct bodies, returning in 1852, widely separated, since which time it has never been recognized.

In the course of time, a Comet becomes solidified into a small, blazing sun, but still having sufficient heat-repelling power to prevent its being drawn into Planets. It is then ready to take up a position somewhere in the Planetary System, and by the attractive and repelling forces that place is found, and it becomes an obedient Brother, and all the Planetary Family move just a little, one way and another, to give the newcomer his place, when it begins that awful journey of the Ages common to all worlds; and in the adjustment of the household to his coming, some one of the old, dead worlds, or a school of planetoids, are pushed into the great furnace.

Light and Heat have been regarded by modern Scientists as "Modes of motion." If the word "Mode" be left out, and Light and Heat be re-

garded as matter in motion, produced by particles of heat energy, then we will have the correct analysis. A "Mode" is simply a system, or plan of operation; but a plan can have no material action any more than the drawings for a locomotive can build it. If Light and Heat is motion, then there must be something behind this motion to create it. The Ecclesiasts would say it was God perpetually working. This is better than the empty expression, "Mode of motion," but this we cannot accept, since God has put the material Universe into such working order that no special effort is required, but everything is accomplished by established systems, which we call Natural Law.

Now, Heat and Light are the infinitely refined particles of matter ground up out of suns. They are ground so fine that physical bodies of life, like the human organization, cannot take cognizance of them unless they are concentrated. Electricity is simply infinitely fine particles of heat substance, which, in limited quantities may pass through the human frame without producing any susceptible effect; but when concentrated it will burn up every tissue, and produce death. Heat particles from the sun, concentrated by a powerful lens, will melt iron. What an improbable presumption

that such a force is simply a "mode," or absolutely nothing.

These heat particles, when they first emanate from the solar furnace, and pass out into the gravitation connecting ether, would not make that ether sufficiently hot to be perceptible to the physical senses, and if human beings should stand but a short distance from the sun, if there was no substance surrounding them coarser than ether, they would freeze to death, notwithstanding the sun was pouring its concentrated heat substance upon them. The reason of this is, the substance of which the human form is composed is too coarse to be operated upon by refined heat particles except they become greatly centralized. Before heat can be made apparent, it must first be absorbed by the ether, a substance next more dense than heat particles, and then communicated from the ether to our atmosphere—a substance whose particles are as dense as those of a living being; and then it becomes perceptible to the human mind, because these atmospheric particles of matter containing the heat come directly in contact with the blood corpuscles, and being stored with these infinitely small particles of heat in great numbers, they are precisely the same as the focal point of a great lens that melts iron. Each particle of oxygen, or

hydrogen, or carbon being a little globe of concentrated heat particles, all active.

The greater the density of the atmosphere, the more intense will be the heat, because of the greater number of heat storage particles within a given space. The farther away from the sun a planet may have its orbit, the more dense the ether, owing to the fact that the heat particles do not produce so much refraction, or repulsion, being less centralized. The ether, therefore, of a distant planet may be as dense as our atmosphere, and the atmospheric fluid correspondingly more dense, whereby we discover the law for balancing and regulating the heat force of the suns.

If the atmosphere on the planet Vulcan was as dense as the Earth's, the heat would be sufficient to melt the surface of that globe. The dense particles of air would become excessively hot, and as they would penetrate into the earthy matter, that matter would be melted. But if Vulcan is revolving in the rarified ether, which she probably is, then it is doubtless much colder on that globe than on this.

Evidently all these planets nearest the sun have gone through that period of death which our moon has experienced, and have been burned to a glassy cinder, the crude atmosphere having been consumed, and they are now revolving in the pure

ether of inter-planetary space, and may be peopled by spiritual beings who had a physical life like unto man at a time when these planets revolved far away from the Solar center.

Heat particles may better be called Force Fluid, than Heat, because they are not hot to any perceptible degree to our physical senses, until they force cruder matter into motion, or become crude atoms themselves by pounding many atoms into one. This Force Fluid passing through ether may produce, and doubtless does, a sensible increase of heat to ether particles, and drives them asunder. This effect would be sensible to a spiritual being, whose elementary substance is so refined as to be acted upon by fine particles of Force Fluid, and so the heavens may be warmed and lighted by our physical sun, yet to our physical senses Heaven would be so intensely cold as to freeze us into a lump of ice instantly, while the surroundings would be but impenetrable darkness, yet radiant to the spirit eye.

The Materialistic Scientists of our day, having accepted of no evidence or philosophy except that which is tangible to the physical senses, have drifted into many erroneous conclusions, and cannot be regarded as very greatly in advance of the Ancient Astrologies, which they have condemned as the superstitions of ignorance. When the de-

veloping Psychic Sciences have been fully unfolded, and our relations to the spiritual world, and to the refined elements of matter are better understood, then will it be found that the Materialistic Sciences of our day are but the recorded gropings of *blind men*, who have been able only to *feel* a few truths, but are utterly unconscious of anything beyond.

We have provided in our philosophy a means whereby the suns are held eternally in their place, new worlds created and old ones destroyed, and the luminaries kept burning. If this theory be true, the Universe would go on as now organized for all eternity, unless there be some means provided for the gradual absorption of this material Universe by spiritual elements. We advanced the theory in our Essay, "Spiritual Genesis of Life," that this would occur. It is a stupendous thought to consider that all material suns and worlds have been brought into their present organized condition for no other purpose than to grind them up into Spirit, out of which to augment God's Own Majesty, and to bring into being Individualities and Spiritual Kingdoms that shall exist for all time. But if we assume Immortality for the redeemed, every individualized spirit must subtract from matter, not only the elements of his own being, but also the elements to form his

Eternal Abode. If this subtraction should go on forever, there must come a time when all matter would be thus absorbed. Though we should measure that time as by the atoms of our earth, each representing an Age, yet in the Eternity that time would inevitably come.

If we should follow one planet, our earth for example, from its birth to its ultimate destruction, we will find, first, that particles of matter have been impregnated with Force Life, by the grinding process of the sun. This Force Life has passed through the Spiritual Spheres, where it has been impregnated with the seeds of thought. It has finally been rolled up into a Sphere, and ultimately becomes habitable. The finest ground elements of matter have been born into life, and reborn many times, whereby they have been impressed with feeling, which they did not possess before these life forces began. They are, therefore, suited to mingle with the Deific Spirit in a higher condition than when they were first withdrawn from that Spirit on the morning of Creation. They have earned a companionship with the Father of feeling and force by passing through the laborious struggles of Ages. The spirit of the bird that is singing in yonder tree was once an active, crude spiritual substance, resting in the bosom of the Father; it is now a spirit of higher life forces,

better adapted to mingle in the higher elements ; better calculated to make the Music of the Spheres. So the first effect of Creation is to return unto God His own elements, more divine for the struggles they have endured. Whatever amount of the spirit thus generated which goes back to the Universal Spirit Fluid belongs to God, and returns not again to matter. Whatever spiritual substances have been required to build up Immortal Spirits and the Immortal Spirit Spheres, is also forever separated from crude material substances ; and when all the elements sufficiently refined and vitalized to become permanently spiritual have been separated, then our earth will be put into the furnace again, and the process repeated.

This will go on until the smaller suns will become so reduced, and so inefficient in repelling force—so solidified, as to draw themselves into the planetary systems of larger suns with their small planets as satellites. This will produce a temporary quiver, and readjustment of the other suns to fill the void thus made. These suns now reduced to planets will still remain suns to their satellites, and will gradually absorb the smaller ones ; but having no focal centers for the collection of the nebula, or condensing heat substance, as in the organized system of suns, this nebula will collect in rings, as around Jupiter and Saturn. Here we

have another marvelous confirmation of our theory. Jupiter and Saturn have once been suns in the great Cosmic System, but are now getting ready for that Epoch of life and death, and ultimate absorption in our sun. When the Ages shall have rolled along, our sun will have become greatly reduced by this unceasing system of grinding matter into spirit, when it will be gathered in by some larger sun, and will develop its mysterious rings, and go through the same process that Jupiter is now going, and will probably puzzle the Astronomers, billions of years hence, why it should have those rings, as Jupiter and Saturn now puzzle the wise men of Earth.

It will be readily comprehended that if our theory be correct this absorption of the smaller suns into larger ones will go on until but one sun shall remain, surrounded by a few of the last disappearing suns, circulating as planets in a starless vault. These will, in time, all disappear into the central sun, and then in a second as compared with the time we have gone over, this sun will go out like a spark, and we are left with God as the only Light of the incomprehensible, fathomless expanse of His Spiritual Universe.

This surviving ball of matter will soon cool, and become God's throne, and the Magnetic

Center, around which the Spiritual Heavens will revolve, and by which they shall be held in place.

To many it will be an appalling thought, almost sacrilegious, that God is thus grinding worlds and suns into Spiritual Substance, out of which to make Himself, His Spiritual Kingdoms and His Angelic Multitudes; but if we assume that matter came out of the Spiritual Elements, we must assume that it will go back into those Elements, and since we believe that intelligent feeling is put into every atom of mind force by the generation of mind, we are sure those atoms will go back to God educated and refined, and that these Elements being constantly absorbed and given out by spiritual intelligences of a high order, they are still further made to conform to the Divine Essence in the Spiritual Kingdoms.

It is the teaching of modern Astronomers that the Universe will finally die, leaving an immense Graveyard of suns and worlds grouping around in the lonesome darkness. This is a melancholy thought, and if the theory we have attempted to maintain would seem to be gilded with too much brightness, these black sepulchers of wasted energy would certainly appear the opposite extreme. What purpose can they fulfill in the countless Ages between the death of the first and the last sun. We cannot assume that they would grav-

itate together until they became one giant mass of matter; for even God Himself could scarcely separate such a body that it might be put to use. It would remain eternally a vast lump of useless substance. Neither is it reasonable to suppose that these suns and worlds would sleep for Ages, and then God, waking up some morning, and angry at their inactivity would bump them together, forming a nebulous Chaos. This theory margins close on to the miraculous; besides which, God is not the author of confusion, and such an act would produce a confusion that would confound even the Almighty Spirit.

I am aware that our theory, as we have presented it, represents a scheme almost appalling to contemplate — wherein the slow-grinding “Mills of the gods,” are heard rumbling away down the *Æons* of measureless time, for the mills must “grind exceedingly fine,” yet Eternal Energy is a wondrous Miller, and God is a being not of spasmodic convulsion, or chaotic upheaval, nor yet of drowsy inactivity. He is a God of order and of work, and so we believe He will, in an orderly manner, work out this Infinite Scheme.

Our Earth, small as it is now, might at one period have been a miniature sun in the great Solar family; and our moon the last survivor of her planetary system. That the earth has had other satellites

at some age of its history, which have plunged into her body, we are led to believe from the shattered condition of her surface, and from other reasons which the theories in Geology are not adequate to fully explain. These moons must have been much smaller than our present satellite, else the surface of the Earth would have been melted by the collision. But evidently the time has been when the Earth's surface has been broken up and each fragment tottled and rocked about like cakes of ice in a great gorge. The theory of the contraction of the Earth's surface, while it might account for uniform mountain elevations, yet gives us no reason why the whole surface has been shattered—why continents have been lifted out of the sea, bodily, like the great sandy plains on top of the Rocky Mountains, nor why pyramids of rock should lift their heads thousands of feet above the canyons below. Contraction could not produce any such effects. Its operation would be uniform like the wrinkles on a shriveled apple, and there would be a uniform inclination to the rocks, yet we find them twisted in every direction, and sometimes turned bottom side up, as ice gorges tumble the smaller pieces about.

The glacier theory of a slow moving body of ice covering Continents, and creeping over the Earth for hundreds of miles, pushing in front of them

the immense deposits of stone and gravel drift, while very ingenious, yet is certainly very faulty. A glacier extending from the North Pole to Cincinnati, Ohio, and from the Atlantic Ocean to the Rocky Mountains, it occurs to us, would not do much "creeping." The elevations and depressions on the Earth's surface would form teeth and mouths to hold such a body immovable, except within a limited space. The expansion and contraction of the ice would, therefore, simply operate to heave up mountains of ice. On the elevated hills the ice, by expansion, would be pushed upward, while in the valleys it would remain stationary. This could accomplish nothing but the rolling of matter about, and the grinding up and polishing of the stones, pushing them up the mountain slopes where they would tumble over with the steeples of ice, and would slide down the gorges when liberated. Thus the whole mass of ice formation would be intermingled with clay and rounded rocks and sand, just as we find them in what is known as the glacier regions. It is evident that in time the thickness of the ice would become immense, unless it melted from below; but as we know great pressure produces heat, it would, therefore, follow that after a certain thickness had been formed, the ice would melt away from below, as fast as formed from above. By this means the

drift, boulders and sand delivered on the top would eventually find the bottom, forming the base to the ice mountain above. This intense pressure, and continuous rolling of fragments of rock up the mountain sides, and passing around the circuit back to the base of the mountain, would round up the boulders as we find them, and grind the softer rocks into clay.

Assuming that a satellite has at some time plunged into the Earth, the force of this fall of matter would be sufficient to penetrate nearly, or quite, through the Planet, bursting its shell in every direction, and instantaneously heaving up continents out of the sea. It would, also, produce a sudden retardation, or increase, of the Earth's rotation upon its axis, depending upon whether the satellite struck the Earth at a tangent from the East or West. This change in the Earth's motion would cause a mighty tidal wave, which would sweep over a large part of the Earth's surface. A second effect would be to throw the Earth into an oscillating motion, causing the oceans to rinse back and forth. In this operation the accumulated glaciers of the Ages would be lifted from their beds, and born away, as a mighty sheet of ice. In time it would melt and deposit its immense load of "drift," clay and rock. In this sudden shifting of the Earth's axis, living creatures in the tropical

regions might become frozen up in the ice, which will account for the mystery of mastodons having been found embedded in the ice formation of Siberia, in a perfectly preserved state.

This satellite might have been composed largely of magnetic iron, such as an aerolite, and that it still has a shifting motion in the molten fluid within the Earth. This would account for the variation in the magnetic needle. The liberation of its carbon might also account for the carboniferous gases embodied in the rocks below the coal line, as also for the veins of metal which have gathered in the Earth's gaps, formed by the expanding and bursting shell. The Earth is checkered with metallic veins, or fissures, extending inward. The Earth for a time must have been covered with these chasms, which have since been filled with crystallizations and the deposits of the precious metals. It will thus be seen that the puzzling problems of Geology are all explained by this one simple admission, that sometime co-eval with the glacier formations, this globe has been convulsed by a falling body of matter of great magnitude, which we may reasonably suppose, at one time formed a small satellite revolving around our planet. Other small satellites may have met a similar fate at a very remote Geological period, leaving only the one great moon that shines upon

us to-day, to follow, sometime in the near or remote future—near as regards planetary life, but remote as measured by recorded time.

The tremendous power required to lift our oceans out of their beds indicates what mighty force is being exerted by the moon and Earth pulling toward each other. This must move the moon a considerable distance toward the Earth every twenty-four hours. As she approaches nearer, her travel toward the Earth will increase with a continuously multiplying ratio, and eventually will plunge into this planet with the speed of a descending meteor. This will probably be not many thousand years hence. Astronomers will eventually be able to determine the time with comparative accuracy.

Gravitation between the earth and moon must be greater than centrifugal force, otherwise the moon would fly off into space. And if greater, the moon must be approaching us with constantly increasing velocity. It is a big load to pull, and all up hill pulling, and a certain amount of energy must be exhausted to accomplish the task, but it is slowly but surely being done.

The effect of this collision would be to almost instantly melt the Earth and moon into a mass of convulsing matter, in which all the carbons and other combustible gases would escape and mingle

in a flame surrounding the whole planet. The oceans would be boiled away and float in nebula above the fiery billows, pouring down upon the sheet of fire in torrents of rain, which would be changed into steam before reaching the Earth's surface. This would continue but for a short period, as the fuel of the Earth would soon be exhausted, and the atmosphere ultimately failing to supply a sufficiency of oxygen to feed the flames, this substance would become consumed, until the relative chemical proportions of oxygen and hydrogen in the atmosphere would be equivalent to water, when there would be a terrific explosion, and the Earth, as the old Prophet saw it, would "pass away with a great noise," the air and oceans falling in a sheet of water, when the visible Earth would appear to be blotted out or "passed away."

The atmosphere being destroyed, and the Earth being surrounded with the cold ether, heat would radiate with great rapidity, and soon the surface would be solidified; the melted rocks and salt forming a blue glass surface. The interior gases would, for a time, belch out from the interior, masses of molten matter, forming great, round Craters, such as we behold on the moon's surface. The interior gases would, also, force through the molten matter as it cooled, producing a honeycomb condition of the interior glassy substance. In a

little while the oceans would be drank into these recesses, and the internal caverns. As the surface further cooled, it would contract and burst open, forming great gaping caverns extending for hundreds of miles, being the same as we see on the surface of the moon. These caverns would be filled with water, probably to near, or quite the surface. All water would become frozen as soon as the stored heat radiated, and then, when the belching Craters gave out their last expiring gasp, we would have a dead, motionless, voiceless world, circulating in the pure ether of space—a ball of glass, an element into which even the force of electricity will not penetrate, nor yet light absorb.

Thus it will be seen how wisely God has provided that a dead world shall retain none of the live forces of Nature. All the coal, and gas, and oxygen and nitrogen, in which there is stored forces, He liberates by fire, and sends them out a living force, and leaves the old dead body in such a condition that it cannot absorb and retain the active, vital elements of Life. Truly, the Wisdom of God is wonderful to contemplate, for in everything we see the evidence of a preconceived Omniscient Design.

The Dead Earth is now revolving in the atmosphere of the heavens. She has been relieved of every crude atmospheric substance: Every physical

force. A feather upon her glassy mountain tops would lay there forever unmoved, and a belching cannon would produce not the whisper of a sound. The sunlight beating upon the glassy plains would bounce away to other worlds, but would produce no material heat or light, except so far as it acted upon the refined ether, not perceptible to the physical senses.

Here then we have all the conditions of a Spiritual Abode, and a world prepared for the "Descent of the New Jerusalem." All the intervening crude elements have been removed, and heaven will descend of its own gravity, and the "New Jerusalem" will settle down upon the gilded plains like a mirage upon the peaceful waters. "And I, John, saw a new Heaven and a new Earth: for the first Heaven and the first Earth were passed away, and there was no more sea."

Thus, when we combine in our reasoning the Material and Spiritual Sciences, we are enabled to understand the mysteries of the Divinely Inspired writers, and there is a Harmony that gives us Faith and Strength. Oh! Ye Blind philosophers, leading the Blind! It were better ye had less learning, and more Inspiration. But it hath so pleased God to "choose the Babes of Earth to confound the Mighty."

The "Descent of the New Jerusalem"—the

Second Coming of Christ, and the Destruction of the City Jerusalem, are three distinct prophetic events, which through imperfect recording of scripture have sometimes been regarded as one event. The Destruction of Jerusalem has been fulfilled; the Second Coming of Christ is near at hand. The Descent of the New Jerusalem is many thousand years hence, and it will be viewed only by such as have attained to Immortal Life. All disobedient spiritual beings will have lost their identity, and passed into the unorganized Spirit Essence before that time shall arrive, for the continuity of a disobedient soul is, as a rule, very short; for there is but a small working margin between conscious and unconscious existence. A spirit with the Arch broken by some one besetting sin becomes insane, erratic, wandering, wild and finally unconscious; and then soon vanishes away. Great minds may thus perish, even as small ones, when they refuse to accept the condition of Salvation.

The central Kingdom of the Redeemed of Earth will continue to be upon the Earth, until all are born into the Celestial Spheres, which birth consists in the death of the more material soul; the inner spirit, having become the pure Essence of Divinity, the old spirit becomes the soul, as it were, and the earthly spiritual body dies. Until this, Immortality is not assured, for Angels may fall, even

as Satan himself. When the spirit is born into the Celestial Spheres, it may dwell any where in God's Kingdom, but the natural home is in that planet where it took its being, and so the dead worlds are inhabited until the day they are plunged into the fiery furnace.

Thus we have gone briefly over the vast Scheme of Creation, and have presented some strange doctrines, equally as strange to us as they will be to the reader. Our Inspiration, coming upon us in great bunches, or bundles of thought, in our hurry to record we have followed no system or order, only anxious to get it all recorded ere it would vanish away.

Our Inspiring "Voice" seeks to create faith in the Divine Mission of Jesus; the truth of Inspiration; the certainty of the Death of the disobedient Soul; the Immortality of those who have been Born of the Divine Spirit, and the grandeur of the Material and Spiritual Universe, that the Soul may be lifted up with holy aspirations; and so he mingles Material and Spiritual Science with Revelation, for of what good is the Science of Astronomy, unless it shall develop the Soul, and help on to Immortal Life? What good to us are all these wonders of the skies, if we but live to Perish? And if there be an Immortality to gain, then the sparkling heavens reveal to us how priceless is

that treasure; and truly—"What doth it profit a man if he gain the whole world and lose his own Soul, or what will a man give in exchange for his Soul?"

The Unfathomable.

The windows of my soul to-night,
Are open wide for Wisdom's Light;
I pray with manhood's deepest prayer,
Where is true Knowledge found? Oh, where?

It is a treasure God doth keep,
Within the Vortex of the Deep;
And only shadows reach mankind,
Or penetrate the greatest mind.

Were I so great that I might stand,
And grasp the Blue Vault with my hand,
And in God's Cosmos plunge this cup,
I'd simply bring some pebbles up.

If I might ride upon some star,
That sweeps through regions near and far;—
Or, yet be carried by the light,
That haunts the depths and drinks the night,

And thus for Ages—pace on pace,
Should seek to find some hiding place,
Yet, still beyond the glit'ring throng,
Would watch me as I sped along.

While I should find no bounds to space,
Yet everywhere should see God's face;
And from this journey would return,
Assured I'd scarce begun to learn.

Context to the Essay, "Modern Spiritualism."

Spirit Manifestations have existed since the Advent of Man upon this Planet. Modern Spiritualism is the forerunner of a Mighty Spiritual Influx, which shall culminate in the Millennial Reign. Evil or crude manifestations must, of necessity, precede the Divine Ministration—Biblical Evidences upon Spirit Intercourse—Prophetic History relating thereto, now being fulfilled, in the Manifestations of the Good and Evil Powers—Spiritual Evidences of Christ's Second Mission, and that it is near at hand. Read and think!

Modern Spiritualism, Its Truths and Errors.

The manifestation of spirits to mortals has been a fact since the time God—a Spirit—walked with Adam in the Garden of Eden. There are few pages of our Bible that do not represent some form of spirit intelligence. In fact, all that which represents God as conversing with men, as well as the frequent appearance of spirits, are but different forms of Spirit manifestations. God accomplishes His work, or manifests Himself to man through instrumentalities, or individual spiritual beings. Therefore, all acts that are not general, and do not come under the daily manifestations of Natural Law, are the acts of subordinate Spiritual beings.

The modern phenomena of Spiritualism is simply the beginning of a New Era. Meteors are shooting forth from the sky every night, but there are seasons when the Earth passes through the meteoric belt, when they are showered upon us in great numbers. Even so, Spiritual Manifestations

have ever been continuous, but there are certain Epochs in the world's history, when it seems to come, as it were, into the planetary relationship of other worlds, or with the Spirit World, when there is a greater spiritual influx than at other times.

That such an influx should come some time in the future was foretold by Jesus and the Apostles; and that the culminating manifestation in that spiritual baptism should be the Second Coming of Christ. We are clearly forewarned, however, that before the accomplishment of that event, the world should be given over to "Seducing Spirits and doctrines of Devils." The evil forces that have been chained are to be let loose, for a time, "performing all manner of lying wonders," whereby the way is opened for the higher manifestations. All this we have elaborated fully in other Essays. This imperfect spiritual element has developed itself through Modern Spiritualism, because it had no other channel. Churches deny the fact of Spirit intercourse, and Scientists affirm there is no Spirit; therefore it devolved upon Spiritualism to become the instrument in the fulfillment of this Prophecy.

There were three classes who went into Spiritualism in its incipency: The superstitious and confiding, the erratic extremist and anti-Christian, and a class of anti-dogmatic thinkers who repudi-

ate the Calvinistic theories of Eternal Hell, yet cling to the doctrine of the Divine Mission of Christ.

These elements necessarily constituted an in-harmonious conglomerate, that no power would hold together. All efforts at organization proved futile, and ever will, until the contentious factions are separated. "A house divided against itself cannot stand."

It, therefore, necessarily followed, that in the investigations of Spirit Manifestations, the credulous accepted all that purported to come from the Spirits, as truth. The Spirit teaching was almost universally anti-Christian. This caused a gradual drifting away of the Christian element, leaving the field to the credulous and the erratic, and the promulgators of strange doctrines; some of which are beautiful truths, but the majority only unproved philosophies and anti-Christian malignity. Nearly the whole fraternity have been, as it were, as ships without rudders or sails, tossed about upon the turbulent waves.

In the aggregate, we may say, that much good has been accomplished, for it has learned us to "Believe not every Spirit, but try the Spirits, whether they be of God." It has also operated to fulfill Prophetic history, and to prepare the foundation, broad and deep, on which to rear a Holy Spiritual Temple.

The time when the writer believed in Spirit communion dates back to the first dawn of reason; for we cannot recollect a period in our life, when we did not daily feel the influence of an invisible Monitor. It was, therefore, natural that we should drop in with Spiritualism. We worked in that line for a number of years, in our limited way, always in the interest of pure "Spiritual Christianity;" but having written, about fifteen years ago, a series of short articles on the "Follies of Spiritualists," they called forth such a mass of anonymous and abusive letters, we were led to cease our efforts, and have not written anything upon the subject since, until we began this work.

We have seen every phase that Modern Spiritualism has developed. We have received many messages from spirits under such conditions that no human agency could produce them. We developed a medium in our own house, a carpenter, who was building for us. Through this medium, a common uneducated man, who knew nothing about Spiritualism, we have obtained a great number of written messages, upon a slate—or two slates hinged together—with a grain of pencil between. This in the daytime, and no hand touching the slate. We have heard the pencil writing until it was worn out, and have dropped between the slates another, when the communication would

be finished. We have seen and heard, at sundry times, such things as it is unlawful to relate, as direct spirit intercourse from a high source is not now lawful, except *by special license*, and such special manifestations it is not always permitted to be told. If Jesus should stand by us, and embrace us, and bless us, His charge would be, tell no man. There are things so divine, so holy, that the vulgar, doubting, scoffing multitude should not hear, for it pains the angels to see a Divine Truth spat upon by the ignornant and depraved.

But while we have seen, felt and heard many beautiful things, which we are not now permitted to relate, all of which convince us of the presence of Angels, yet we have witnessed so much of Evil connected with Modern Spiritualism, that we are disposed to warn all against entering into its investigation, until they become fully conversant with the fact that it is made up, largely, of Fraud, Folly and "Lying Wonders;" and that little good can be gained from Physical Manifestations of Spirits, except to demonstrate that there is a Spiritual existence after death. Those who believe this already will get but little good from the lower strata of Spiritualism in its present state. From the Necromancers they will obtain Fraud and Folly, and from the Iconoclast Confusion and Unrest. If one cannot depend upon Spiritual communications

obtained through professional mediums, it is like going to the untruthful to obtain truth. There can be no dependence placed upon Spirit Messages, except where Holiness and Prayer casts out the Demonic. We are commanded to "seek Spiritual Gifts," but we are, also, commanded to "Try the Spirits." Spiritualists have generally ignored this rule, and have simply cultivated Witchcraft, instead of Angelic Ministration.

Necromancy, or Spiritual manifestation produced by lost spirits, is necessarily antagonistic to Christ's Kingdom. "Ye cannot serve two masters." Until, therefore, an organized body, or Church is formed in support of the Christian doctrine of Angelic Ministration, which builds its foundation upon the "Rejected Stone," there can be no safety, or general good come out of Spirit Manifestations. When such an organization is formed, solid and secure, then we shall make a Home for the Holy Angels, and God will permit them to come, and be with us in all our works, and to manifest themselves as never before.

Did it ever occur to those who believe in Spirit Communion, and in Christ, that there is no Spiritual Home on Earth for a Holy Spirit? They cannot go among the wild, hooting Indian spirits, and banjo thumpers; or mingle in the monkey-like maneuvers which we find in all Physical Man-

ifestations of Spirits through Professional Mediums, any more than a holy man, or woman can go among the Saloon Rowdyism, and join in their acts. They do not go to our Church members because they will not receive them. Hence, they have no place to go, where the united powers and harmonies would enable them to produce a Pentecost. We must build up such a Home for them, when they will come with harps, and with cheerful voices.

There are many millions of people in the world to-day, who have received the highest inspiration in relation to Spirit Communion, and whose souls are on fire with the true belief; but they, too, have no real Spirit Home. They attend the Spiritless Churches, because these come nearest to meeting their soul's needs, but they continuously hunger and thirst for a Spirit Home, where the wings of the Angels are felt overhead. They want a Spirit Home where there is Love, and Purity, and Holiness, and Harmony; and where the Holy Ghost is a live and breathing Spirit. Where the tongue may be inspired with words of fire—where the Spiritual gifts may be poured out upon men, so that they shall speak in tongues, and prophecy, and heal the sick; and feel that the old, battered Cross still stretches out its wide arms, and there is still hanging to the rusty nails, on either side, those

precious promises, "If I go to My Father I shall return again." "All these things shall ye do, and even greater things, because I go to My Father."

We *must* have such a Home, my good Brother—we *will* have such a Home my good Sister, but we cannot have it so long as there is one smoking ember of *anti-Christian* fire in it. It must be all ablaze with the Light of Christ; then may we have one continuous day of Pentacost.

These statements will strike different minds differently. "It Must be all ablaze with the Light of Christ," will be very offensive to many ears. It will produce a snuff of the nose, and a frown—yea, we fear by a multitude of those who are active Spiritualists, for as we have had occasion to say elsewhere, the name *Christ*, or *Jesus*, is instinctively hated by every man and woman led by Satan. He has stamped this hatred right onto their hearts, so that they cannot help their feelings, and to such people this Church would not be a Home; neither had they best be in it, unless they were honestly seeking for higher light, and entered this Home, not as disturbers, but in prayerful humbleness and hope for Light and Life. But there is a class of people among Spiritual believers, to whom these words will sound sweet and beautiful. Know ye from this that ye have Christ abiding with you. Go back over these paragraphs and read

again, whereby ye shall test the Spirit that is in you. If the heart be rebellious, Pray. If ye say, "I have no faith in Prayer," then be assured you will never, in that condition, attain to Immortal Life. If the heart be filled with Faith and Love, then rejoice, but do not hide your light under a bushel, but let it be as a flaming fire upon the hill top, whereby ye shall grow in Strength and Grace, and become as guides to those in darkness.

Believers in Spiritual intercourse with man will, at no distant day, be divided into two classes:—Those who accept Christ as the Head of the Church, He having a Second Mission to man, and those who deny Him any power superior to other men. The common Necromancers will be ignored, or regarded the same as Witchcraft always has been—an element associated with darkness.

The anti-Christian body will be active in Scientific investigation, and will do good in that line; but will be destitute of religious emotion, and, therefore furnish no Home for the hungry soul. It will be like Material Science, an iceberg of Facts relating to the Psychic Sciences, but no Nervous organization, or Blood, or Life.

The Christian Branch will not be lacking in knowledge of the Spiritual Science, but in addition to this it will have Emotion, and Love, and Life; out of which will spring Joy, and Peace, and Holi-

ness, which will lead on to Immortality. A cold intellectual Science will never produce Eternal Life. It leaves inactive the very best elements of our being. It ignores the necessity of the "New Birth." It moves along in its own self-made lines as though it was the Master of Law, and not Subject to Law, but ultimately the Law will destroy.

The manifestation of *A Spirit* and THE SPIRIT, are two very different things. One may be controlled and given words of wisdom through *A Spirit*, but the soul is born into Life only through THE SPIRIT. Hence, those who have not THE SPIRIT have not Eternal Life dwelling in them. THE SPIRIT is of God the Father. To be inspired of Angels is to receive Light, but to be baptized of the Holy Ghost and of Fire, is to receive the New Birth, whereby we become heirs of God, and joint heirs with Jesus Christ. Let none be deceived believing that they have Righteousness dwelling in them, for all are of the Earth; all of that Spirit which has come up out of matter; and all belong to the "Animal Spirit" until born of God, or impregnated by the Spirit of the Holy Ghost.

Christ came preaching the Kingdom of THE SPIRIT, not of *Spirits*. Hence, to ignore the manifestations of the Holy Spirit, and to magnify Spiritual manifestations, or acts of *Spirits*, is to ignore God and Christ. Modern Spiritualism

has abandoned THE SPIRIT, for the doctrines and influence of *Spirits*. Hence, it has no life in it, beyond the life of the "Animal Soul." That Spiritualism which shall be of God, must be baptized with the Spirit of God, and kept free from Demonic influences. There is such a thing as a Universal Spirit of Holiness, or the Holy Ghost; it being that spirit which has passed into the Being of God and has been made holy by God. That is the food upon which the new born spirit lives. There is, also, a Universal Spirit of Unrighteousness, which is the unsanctified Spirit of the Earth, born of the Earth, and common to all beings of life; but it hath not in it the elements of Eternal Life, and cannot have until it is made Divine by the Baptism of the Holy Ghost by the pouring into it the waters of Heaven.

Let us look through the Old Book and see what we can find that will cast light upon this great subject. That Old Bible, which so many have cast away, is after all, the best Spiritual guide under the sun.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. 7: 15-16.

Spiritualism is full of false Prophets, clothed with the outward garments of purity, but whose doctrines are as "thorns," and whose words are as

“thistles.” They deny Christ, but yet assume the authority of Angels of Light. Their Fruits are Evil, for they produce *unrest*, and break down the bulwarks of Faith.

“Every tree that bringeth not forth good fruit is hewn down and cast into the fire.”—Matt. 7: 19.

“Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity.”—Matt. 7: 22-23.

It is common amongst Spiritualists to accept of Jesus in a way that is more damnable than the worst Atheist. They admit that “He was a medium, but not up to modern thought.” Sometimes they speak of Him as a “great teacher”—a “great man,” but deny his Mission, or his authority over men above Confucius, or Buddha, and all the while inwardly hate His name, and turn men away from Him. Why should not Jesus deny such? They are worse enemies than the honest Deist, for by cunning they do lead men astray.

“When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick.”—Matt. 8: 16.

It has been maintained by many divines, that the casting out of devils was casting out disease, but such a position cannot be sustained. In fact, it has no foundation whatever. Demons, or evil

spirits, are generally represented as being possessed with intelligence. They were the same kind of Evil Spirits which control many of the modern physical mediums, and through whom we have something of a knowledge of the confusion of hell, in the thumping of banjos, ringing of bells, overturning of tables, hooting of assumed spirits of Indians and wild men, which all who have investigated Spiritualism have seen and heard.

To sustain such manifestations, except so far as they shall go to demonstrate Immortality, or continuity of being, is to work in direct opposition to the teachings of Christ. We are commanded to "Cast out devils," not to stimulate their work. Such manifestations should be investigated only by the Scientist, for dissecting purposes, for such are dead bodies, full of stench to those who have become spiritually enlightened.

"And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."—Matt. 10: 1.

Herein we learn that Jesus had power of conferring upon others His own gifts, which alone indicates His superiority over modern mediums, which so many Spiritualists have denied; and the fact that the Disciples were given "power against unclean spirits," indicates that their possession is

an evil, and that they should be cast out. Who has ever seen a medium, familiarly controlled by "unclean spirits," but who has eventually become "unclean" himself. It universally follows, for it is a law in Nature that like attracts like.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."—Mat. 12: 43-44-45.

This represents the condition and association of lost spirits. They live in the human body to a great extent. Few but whom are possessed with one or more devils if they are not born of God. These devils are ever restless and wandering, seeking subsistence from human bodies. They may leave us for a time, when we are living, or trying to live a higher life. They love hilarity, and drunkenness, and licentiousness; and when one has reformed from these sins, they may leave him in search of more congenial companionship; but if he again falls, then the old demon comes back with a lot of comrades, who may lead him into new fields of sin. We are not so much ourselves as we think, either when possessed with Devils or Angels, for they often do lead us whithersoever they will, and we cannot help ourselves.

"For the Son of Man shall come in the glory of His Father, and with His angels, and then He shall reward every man according to his works."—Mat. 15: 27.

This is a glorious thought that permeates the whole scripture of Christ. He shall come with His "Angels"—come visibly and in person. He may not remain continuously on Earth, or have much to do with the affairs of man, except that he will unfold a new Law, and men will be required to be governed thereby. Probably ten general commandments, or even less, would be all that is required for the establishment of his Kingdom.

"There shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Mat. 24: 24.

It doth never occur to those who deny Christ that they are the false Prophets, and are deceiving many, and that their power is given them by that "Man of Sin," who must first come; but such is the melancholy fact; and many are thus being decoyed away, and are enveloped within the smoke of consuming souls, by which they are blinded, so that they do stumble unawares into the Pit and Perish.

"And he, Judas, cast down the pieces of silver in the temple and departed, and went and hanged himself."—Matt. 27: 5. .

Judas, becoming possessed with a demon, betrayed his Master. The demon left him, and Judas

coming to himself the remorse was so great he dashed the silver at the feet of the Priests, and destroyed his own life. This Evil Spirit worketh in us unto this day, and when it is banished and ye shall see of a truth that Jesus is the Messiah, then will ye "pray that the mountains may fall upon you." Deny not Jesus.

"Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."—Matt. 27 : 19.

Thus, it would seem, the angels would have Pilate free from the blood of Christ ; that his blood might be wholly upon the Jewish people, for which sin they have been scattered and hated of all nations. Those who deny Christ never find a resting place. They are sailors without a Pilot ; wanderers without a Home ; travelers without purse ; beggars without bread.

"And the the graves were opened, and many bodies of the saints which slept, arose, and came out of their graves, after his Resurrection and went into the holy city and appeared unto many."—Matt. 27 : 52, 53.

If there were no other statements in the Bible, that Spirits may appear unto man, this were sufficient. But the great lesson we are to learn from it is the importance of this man Jesus. Let us ask the scoffer, who regards Christ as only a "common medium," if they really believe spirits will walk forth from their Graves, when some great

Modern Medium dies? A great many of them have died, and we have never seen any such marvellous manifestation follow.

"And there appeared unto them Elias with Moses: and they were talking with Jesus."—Mark 9: 4.

* * * * * "And a voice came out of the cloud saying, This is my beloved Son, hear him."—Mark 9: 7.

If Moses and Elias appeared with Jesus and talked with him, then they are alive still, and may appear at any time when necessity may require; and the heavenly declaration, "This is my beloved Son," was never spoken of a "modern medium." Oh! ye puffed up, when hath God given unto you the powers of the Most High? Is the Servant greater than the Master? Hath it come to pass that the world has outgrown the necessity of a Master while yet in bondage to Sin? Nay, verily, be not deceived, Jesus has a Mission which he has only just begun.

"Jesus said unto him if thou canst believe, all things are possible to him that believeth."

"And straightway, the father of the child cried out and said with tears, Lord, I believe, help thou my unbelief."—Mark 9: 23-24.

This law of producing great works through Faith was first promulgated by Jesus, and marks Him a superior being. Faith is the focalization of the powers of the mind in such a manner as to control matter or spirit. Without Faith on the part of the recipient he is not in a condition to re-

ceive, and without Faith on the part of the operator, he cannot centralize the elements and transfer them. This law of healing is a universal law, but Jesus is its discoverer.

“And these signs shall follow them that believe. In my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover.”—Luke 16: 17-18.

These gifts of the Spirit were lost to the Churches after their apostacy from the original Faith, four hundred years after the death of Christ.

When the Church shall again return to the abandoned Pentecostal Bride, the Bridegroom will come again, but when the Bride hath grown haughty, and feasted upon the carnal things of life, then hath she become like unto the unregenerate, and the spirit of God is not in her.

“And suddenly there was with the angel a multitude of heavenly hosts praising God, and saying: Glory to God in the highest, and on earth Peace, good will toward men.”—Luke 2: 13-14.

This wonderful manifestation of spirit, at the birth of Christ, is most beautiful to contemplate. It was one of those wondrous acts connected with this divine being, which so beautifully link together, forming a crown of Glory. The Birth, The Life, The Death, The Resurrection, The Ascension, The Promised Coming, all charm us with their Majesty, yet humble simplicity. To leave

out any one would mar the beauty of the whole. Those who cannot appreciate these wondrous links are simply lost in the delusive snares of Satan. "Their consciences are seared as with a hot iron." Though they have both eyes and ears, and though the beacon light flames bright upon the shore, and the marriage bells are ringing, yet they neither see nor hear, but push out into the back darkness and raging storms, to perish upon the everlasting rocks.

"Notwithstanding in this rejoice not that the Spirits are subject unto you, but rather rejoice because your names are written in Heaven."—Luke 10:20.

It is a matter of rejoicing with Spiritualists when the Spirits are subject unto to them, but few reflect whether or not their "names are written in Heaven." It is common with them to believe that all will be saved, even the worst violator of law and blasphemer against God. This is a most piteous and dangerous delusion.

"Also, I say unto you, whosoever shall confess me before men, him shall the Son of Man confess before the angels of God."—Luke 12:8.

Think you that if you confess not Jesus, but rebel against Him and His Kingdom to come, that you shall become members of that Kingdom? Nay, verily, ye shall hear that awful word, "Depart!"—And this is what makes men hate Jesus. Unwilling to submit to His Kingdom, the breath

of the Devil's hatred enters them. Can't you feel it this moment, oh, ye rebels?"

"And He said unto him (the rich man who called for Lazarus), if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:31.

We have not the least doubt that should Jesus come to-morrow, those who now oppose His authority would still be rebellious, so far as in their power; for so long as one is on the side of Satan he is controlled by the will of Satan, and he cannot help it. Nothing but a new birth, and the acceptance of Christ, will overcome a rebellious heart.

"And their eyes were opened and they knew him, and he vanished out of their sight." * * *

"And as they thus spake Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." * *

"And it came to pass while he blessed them, he was parted from them and carried up into heaven."—Luke 24:31, 36, 51.

In these manifestations of Jesus we are taught many lessons relative to the Spirit. It proves to us that a Spirit may appear and disappear at will. This consists in the absorption by the Spirit of material elements, so as to bring the Spirit into correspondence with material substances. Then it becomes visible. By throwing off these substances it becomes invisible. We are surrounded by clouds of Spiritual beings contin-

uously. We cannot see them with the physical eye, but the Spirit eye may sometimes discern them. We are all spiritual beings now as much as we ever will be. Our body is simply a house of matter carried around to enable the Spirit to handle material things. Its life is given to it by the Spirit. This life does not change the atoms of matter. The seeming life of the body is not really life; it is elementary atoms of matter so combined as to be moved about by the Spirit. The moment these atoms combine in a materialized Spirit, they become subject to the Spirit, and are flesh, and bone, and muscle "in the twinkling of an eye;" and in the same time they may be changed back to atoms, as represented at the Resurrection. "Some shall not see death, but shall be changed. The psychic laws are full of wonders, all of which we shall some day understand.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth : so is every one that is born of the Spirit"—John 3: 8.

To be "born of the Spirit" is to receive the purifying influence of the Spirit of God. We cannot tell whence it cometh, but we do feel a change. These beautiful figures of Jesus, so many of them, show that perfect divine insight, never possessed by any other being who ever lived. But a large body of the blind Spiritualists, even men and

women of bright intellects, can never be made to see them. They will hunt through the old philosophies of the Ages in hopes of eclipsing the words of the Master, and give us a lot of gilded statements about these old Bibles and Christs, but when we come to study them, we never find that mysterious life spirit in them. They haven't got it. These beautiful jewels have dropped from the lips of but one man—the only perfect man, even Him whom ye deny.

“Believe me that I am in the Father and the Father in me: or else believe me for the very work's sake.”—John 14: 11.

Jesus is in the Father, and the Father in Him, because they are of the self-same spirit, or elements of Spirit. When we shall have been re-born we also shall be of the self-same Spirit, one with God and Christ, but until we are thus born again we are not of the self-same Spirit. We are of the Animal force, which will be gathered up by other forces unless we become like God. We have repeated this several times in different language, because it is the all important truth to know. A failure to comprehend this truth is the Gulf of Death,—the great gaping Chasm of Annihilation, from which the smoke of souls ascend.

“Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do; and greater works than these shall he do, because I go unto My Father.”—John 14:12.

This is a promise to all. A belief in Jesus means more than the mere acceptance of Him as the Messiah. It means obedience to His teachings, and faith in His words and promises. The Church have no faith in this promise, else they would be endowed with this power; but we shall have a Church some time that will believe Jesus meant just what He said. Then shall the deaf hear, and the blind see, and the lame leap for joy. Hasten that day, Righteous One!

"Then the same day, at evening, being the first day of the week, when the doors were shut where the Disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you."—John 20:19.

This statement will confute the erroneous belief that Jesus was possessed after His Resurrection of a Physical Body, or of the self-same body He had before His death, which He inhabited continuously, for such a body could not come in, the doors being shut. He had the power to materialize so as to exhibit the nail marks, and wound in His side, that His Disciples might be convinced of His identity; but evidently He appeared, or materialized His physical body in their presence, and cast it off in a similar manner. This is no more mysterious than hundreds of such manifestations of which we read in the Bible, from the day God (a Spirit) walked in the Garden of Eden, till John

fell down to worship the Angel, who said, "See thou do it not for I am thy fellow servant, and of thy brethren the Prophets, and of them that kept the sayings of this Book—worship God."

"And while they looked steadfastly toward Heaven as He went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."—Acts 1:10-11.

Herein we have the closing scene of a short but marvelous career. A work of three short years, upon which hung the destinies of unnumbered millions of unborn souls. A work so broad that even yet the world has not grasped it. So deep that there are springs of purest water we have never reached; so high that the highest heavens will not roof it, and so harmonious and sweet that the angels cannot touch the holiest notes of its melodies. Think ye that such a being was not of God? Think ye that He will never come, as it is here proclaimed by the voice of Angels? I tell you He will! And if the frowning mountains should threaten to fall upon us, if we did not repent of this belief, we should reply, be it thus unto us, we shall cling to the Cross, and shall raise up in Spirit all the more strengthened and active for the spilling of the blood. Oh! ye who have run off after strange gods, study this

beautiful life. Study it with prayful sincerity and hungering for the truth, and at every step you shall receive a blessing.

"And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 1, 2, 3, 4.

Those who have attended "dark seances," and have heard the thumping upon instruments, and the guttural gabble through tin horns, as we have often done, will certainly not be prepared to defend such manifestations as produced by the same power as that of the day of Pentecost. The one is the crude manifestations of depraved spirits, the other the mighty expression of the Divine Spirit and His Angels. All we need to reach that standard is to accept of Jesus, and defend Him, as did old Peter on that eventful day. Without this we shall continue to have, in Spiritual Manifestations, the Bedlam of Hell, and doctrines of Devils.

"And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh, and your sons and daughters shall Prophesy, and your young men shall see Visions, and your old men shall dream Dreams."—Acts 2:17.

This promise, we believe, is beginning to be fulfilled. The first evil breath of Satan is being

carried away by higher spiritual thought. Spiritualism is to-day much elevated above its former standard, and many who have, under the influence of evil forces, drifted into the anti-Christian ranks, are now becoming more thoughtful, and many have, and will return to their old faith, and become instruments in the fulfillment of this Prophecy. If the Angels but had an Earthly Home they would soon show their power for good, and God would fulfill His promise. We shall have such a Spiritual Home, by-and-by. Help us, Good Master!

“Then Peter said, silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk.”—Acts 3:6.

Peter was a poor, penniless fisherman, but he had that precious gift of the Spirit. His soul was evidently moved upon by the Spirit of Fire, which directed his speech. He spoke with authority, because he had Faith. The Spirit within gave him Faith, and that Faith became the power to heal. If we were moved upon by such Faith we might do likewise, but no man can have that Faith until Christ moves within him.

“And when they had prayed, the place was shaken where they had assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”—Acts 4:31.

I tell you the time is not distant when the foundations of mighty structures shall be made to

quiver with the powers of the Spirit. The voice of a multitude in prayer, all of one mind, will make the hills tremble. We have but little conception of the power of the soul. When closely united with God and Christ, and with all faith believing, it may brush down the proud mountains of Unrighteousness, and hurl back the raging ocean of Infidelity as with a mighty hand.

"And as he (Paul) journeyed, he came near Damascus, and suddenly there shone around about him a light from heaven; and he fell to the earth and heard a voice saying, Saul, Saul, why persecutest thou me?"—Acts 9: 3-4.

The remarkable experience of Paul, on his way to Damascus, is one of the strongest evidences of the superior mission of Jesus. Paul became from that circumstance an inspired Apostle, greatest of them all. He frequently reiterates the story of Christ's Second Coming, and the necessity of the New Birth. The evidences upon these points are so overwhelming that we must deny all history relative to Christ, and all doctrines, if these be denied.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4: 3-4.

How truly has this statement been fulfilled, and is now being fulfilled. It is not confined alone to

Modern Spiritualism, but it permeates the Church, and the whole fabric of society. Nothing seems to please the worldly minded more than a Lecture denying the Inspiration of the Bible, and the Mission of Christ. It is a vital, living element, which engulfs us, and from which we cannot escape. Those who will may repel it, but those who will not, soon come under its influence.

“Beloved, believe not every Spirit, but try the Spirits, whether they be of God; because many false Prophets are gone out into the world. Hereby know ye the Spirit of God; Every Spirit that confesseth that Jesus Christ is come in the flesh is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the Spirit of anti-Christ, that should come, and even now already is it in the world.”—I John 4: 1-2-3.

This good old rule can never be improved upon while the world stands. It was given by that disciple whom Jesus loved above all others, and who was the most Spiritual minded of them all. If, therefore, any would establish a Circle for communion with the Spirits, let this be hung up in the seance room, and with a spirit of Holiness and Love born of heaven, let the Communion be a Sacred one.

But in the present status of Spiritualism, and the many misleading doctrines, we are of the opinion Spiritual Communion should not be publicly sought after. It is a jewel too sacred to be cast

before swine, and the swine will always creep in, though they may sometimes be clothed with the robes of Angels.

The first thing to be sought is Holiness of life, and love of Christ; then those of a mind may unite and God will permit his angels to come unto them. But up to the present time there has been no such Sacred Shrines formed, and as a result, Spirit Communion in public has been largely given over to the Emissaries of Satan.

Our inspiring "Oracle" gives us to understand, that the Spirit world is governed by the most stringent laws relating to Spiritual Communion, and that the "lying wonders" performed by a class of inferior and depraved spirits, are done in opposition to law, but which law is not now enforced, that the world may be prepared for universal Spirit Communion in the near future. Spirits of a high order are permitted to impress us in any good work, but not to visibly appear except by special permission. Neither are they permitted to interfere in any manner with worldly affairs, except to protect us from danger, and inspire us to holy acts. They are permitted to give us Visions, and to cause Prophetic Dreams, but the same must be clothed in mystery, in some way, so that it is not a direct revelation of the exact things to be.

The Spirits of those who inspire us are within

us during such inspiration, and their Spirits and our own are in communion, by reflection or transference of thought, the two or more Spirits being in direct contact. Our own Spirit is made to feel, and receive the thoughts of the inspiring Spirit, by a sort of impulse force. The thought comes to us with such power that we feel its truth, and then follows an irresistible impulse to record it. If we do not at once record it, it may vanish, and we shall never be able to regain it. The writer has had many hundreds of such experiences.

It is no doubt a fact that all new thoughts are inspired by Spirits. This, however, does not prove their truth. The Spirit world is simply a duplicate of this, with its developing Philosophies. The immediate Spirit Sphere around the Earth, from which we obtain our information, is not very greatly in advance of the Physical Sphere. Hence, even inspired thought may often be erroneous, or the inspiration made intentionally erroneous, in part, because the world is not prepared for all truth. The Earth is still a thing of error, and the wrestling over errors often develops truths that never would have been known had it not have been for the errors; and so, in God's wisdom, they are often useful and necessary evils.

The truths of the Celestial Spheres are held in secret, and are given out to the lower Spirit

Spheres as they are intended for physical man ; so that we are living right within all the knowledge our immediate Spiritual Neighbors have, and when any new truth is given to them, from the Celestial Spheres, ten thousand inspiring Spirits go forth to give it to the material world ; and so when the Millennial reign shall begin, and Spirit intercourse becomes universal, we shall not, even then, have the secrets of the Universe unfolded—nothing beyond what may be obtained from the Earth Sphere, to which all Earth-born creatures are confined until they pass through a Second Death of the Spiritual Body, when they become invisible, and go on nearer to that Mysterious Vortex, toward which the Spirit Universe eternally moves.

The Mystic Key.

I heard a gentle tapping,
And a soft and mystic rapping
 At my door :
A constant tapping, tapping,
 At my door ;
 I've heard it times before ;
But silent I lay napping,
While the stranger ceased not rapping
 Upon my chamber door.
I raised not from my napping,
 And my gaping o'er and o'er,
But I wondered what was rapping
 At the door.

And then I heard a clicking,
'Twas no louder than the ticking
 Of the clock ;
The busy ticking, ticking,
 Of the clock ;
 Is some one at the lock ?
For constantly 'tis clicking—
Sure, some thief must be there picking—
 There picking at the lock ;
But still it kept on clicking
 Like the ticking of the clock,
And I wondered who was picking
 At the lock.

Now soon I heard a beating,
 And a tender voice entreating,
 “ Let me in ! ”
There earnestly entreating,
 “ Let me in ;
 And I'll forgive your sin ! ”
I sought not for this meeting,
Nor yet heeded Him repeating,
 “ I'll cleanse you from all sin ; ”
Yet still he kept entreating,
 Kept repeating, “ Let me in ; ”
But I answered, “ You there beating,
 Can't come in.”

And then I fell to grieving,
For all earthly things deceiving
 Followed me ;
The Ghost of disbelieving
 Followed me—
 I would not bow the knee ;
But unto sin kept cleaving,

And my inner soul believing
That all is vanity :—
The spirit still bereaving
Lingered, grieving, over me ;
And I said, " You'd best be leaving,
Let me be !"

But yet, He kept on pleading,
And I haughtily receding
From his side ;
In vanity receding
From His side :—
But constantly he cried,
" Your sinful soul I'm needing,
And my heart for man is bleeding,
For you and all I died !"
But still I kept receding,
Never heeding when he cried,
For I thought I was not needing
Any guide.

Much louder then the knocking,
'Till I felt a key unlocking
My cold heart—
The key of Love unlocking
My cold heart—
The squeaking latches start :—
When stilled my jeers and mocking,
Lo ! the Savior ceased his knocking—
I gave to him my heart :—
Though rust made hard unlocking,
Yet the hawking hinges part,
When I answered to the knocking
At my heart.

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Context to the Essay, "The Millennial Reign."

We must accept the doctrine that Jesus has a Second Mission to man and will come in person, or reject the whole Christian Scheme, for this is the fundamental thought permeating it everywhere. More stress is placed upon this by Christ, and the Apostles, than any other doctrine. That such a coming is in harmony with modern developments, and a necessity to mankind there can be no doubt. That we are approaching very near that time, everything would seem to indicate. That this Reign will culminate in the complete Regeneration of the whole Human Race, we have every reason to believe.

The Millennial Reign.

Most wonderful is the Scheme of Jesus. As we study it deeply we become amazed at the beauty of its conception, its wisdom, its justice. We have touched upon this subject in our Essay entitled, "Christ and His Mission," and may here repeat, in a different clothing, some things we have there said. But the subject is one that will bear repetition, like the four Gospels, that we may view its wondrous beauty from many standpoints of life and thought, whereby we are enabled to the more fully comprehend that which Jesus could not explain in his day, because the world was not ready for it. "There are many things I would tell you, but ye cannot bear them now."

The general principles of His great Spiritual Scheme were laid broad and deep; but the invisible spiritual lines connecting it, were not pointed out, for the same reason that the heavens were not unfolded, and the laws of the Universe explained. It would have been like planting many lights in

the wilderness, which would bewilder the stranger on his way.

Jesus, therefore, planted the one great Light of "Universal Brotherhood," and directed all to be guided by that light. He opposed the Jewish belief of their exclusive favor of the Jehovah, and established a religion for all the world. His sermons and parables were marvels of wisdom concentrated, and, though so short, and so little in volume when all combined, yet, they embrace every essential requisite for the establishment of a Divine Religion.

The Communistic philosophy was not adapted to the best interests of the age, or of the human family up to this time, but it was necessary that the seed of this great principle should be sown preparatory to the Age of Light. Hence, Jesus directed that the rich should part with their possessions and divide with the poor. This was simply intended as a prophecy of what was to be in the "Millennial Reign." It being a principle at the very base of His Second Mission, it becomes necessary to plant the seed, that it might be germinating in the human mind, and the world be thus prepared for it in that great day of His coming. This inspired thought Jesus may have believed as practical to work out in His day, as many now believe; but the inspiring angels work in their own mysterious way.

Universal Communism is the most important principle connected with Christ's Mission. It is at the very base of the final redemption of man, and it is high time the Theologians of the world were taught to know this. They are barren of its wonderful meaning. They are like caverns having great mouths, but no sunshine. Speak the word "Communism," and their ears are startled with the conception of something horrible and unjust. The majority of mankind occupy the same plane. This is conclusive evidence that they are totally ignorant of the divine principles embodied in this doctrine.

The human family have lived, up to the present time, just like all other animals. They breathe in the same Spiritual Elements, impregnated with the same mind characteristics. The fountain of Spirit that builds the mind forces of the tamed ox in his cart, the wolf in his den, or the reptile in the grass, also feeds the Spirit of man. He is simply the aggregation of the whole, and therefore partakes of the nature of all. If he rises above any of the lower creatures, it is simply because he so marshals the spirit atoms, as to educate them to a divine instinct, and to so combine them as to repel the atoms of evil tendencies, and absorb those which have been embodied in higher forms, or thought entities. Every thought, we think,

sends out a Soul Fluid impregnated with that thought, which mingles in the unorganized Soul Fluid as a living force.

We present these truths because they show the universality of the Soul, or Spirit Food, and that to elevate all men, there must be an elevation of the Spirit Substance from the base upward.

As we exist in the Natural Man, we are the same as the beasts, and since selfishness is the controlling principle in the lower animal life, made so by the continuous struggle for existence, we also find this element predominating in man. If it could be removed from the spirit of man, in time it would disappear from animals, when the "leopard and the lamb might lie down together." But so long as society is based upon Individualism, we will continue to generate the Spirit of selfishness, covetousness, and dishonesty; and the world's progress in Spiritual holiness will be slow. It is probably not much, if any, farther advanced in the spiritual instinct of holiness, than it was eighteen hundred years ago; yet, tremendous strides have been made in the Material Sciences, Inventions and Arts. What we have lost in holy instincts by Individualism stimulating the baser passions, we have more than gained by material development stimulated by Individualism. So, Individualism, up to the present time, has been the best for soci-

ety in its aggregate results. But there comes a time in the development of man, when Individualism is not necessary for material growth, or discovery; but rather retards than develops. Then has arrived new relationships, when Communism becomes the correct Economic principle.

If it were possible to have society so organized that every individual should have no solicitation as to the necessities of life, and each should be put to work at that branch in the great Social Scheme where nature seemed to have best adapted them, then we would have our schools for development, so organized that the very highest results from their labors would be attained. The Inventors, Astronomers, Geologists, Biologists, and all the numerous branches of Science, would be associated in Schools, in which they would have nothing to do but follow their appointed calling; and having all the information of the world before them, it is apparent that their accomplishments would far surpass our advancement under Individualism. To assert that there would be nothing to stimulate earnest application, is but to assume that men will lose all aspiration to do good, or accomplish great acts, unless they are rewarded with money, which statement we know to be untrue. Besides which, money would be of no use to them, and a deep love to accomplish something which would bring

honor and do good, would operate even more powerfully than the love of gain. So the argument that Universal Communism would retard development, in a highly intellectual condition of society, is not well founded.

In this we provide pleasurable employment for all the most original and great minds. Then we may take that class of minds best calculated for Teachers, Lecturers, Governors and Superintendents, and each would be educated in their department for a life calling; and those who showed no special talents would be assigned to such departments of labor as they were best adapted, to be rewarded by advancement, should they afterward show any unusual talents, or genius, thus acting as a stimulus for higher achievements.

Here, then, we have society organized upon a basis, in which every member occupies, so far as it can be ascertained, the best position he is calculated to fill; and all that is necessary is to put the machine in motion, and govern it properly, when the best possible results from human effort will be obtained. The number of hours of daily labor required by each unit of the great family would, probably, not exceed six, and possibly four; being just sufficient for the necessary muscular and brain exercise to insure perfect development. This labor, being performed in companies of men and

women, would prove a pleasure rather than a burden, and the intervening time being given to such innocent amusements, or such intellectual studies as would be most congenial to each, it would, therefore, follow that life would be almost one continuous pleasure. All that is required of any member of the family would be to perform his allotted work, and all his wants would be provided for out of the general store-house.

It is, therefore, evident that no temptation to commit crime could exist; neither could there be any object to be attained by covetousness, since every one would be supplied with all he required; and none can take their possessions with them into the spirit world. This would, in time, destroy the instinct of greed, and almost every form of sin would disappear.

Stringent laws would be required, only, to regulate the relationship of the sexes. Punishment for offenses would consist in banishment, and the separation of the sexes, and in the performing of scavenger labor, by which the sense of shame and regret would lead to reformation.

Thus, it will be seen, that we have a great Social System, in which labor is reduced to a minimum, and is made a pleasure, and the united communities are sustained without an effort. There is no thought of danger, or of hunger, or of being cast

out homeless upon the street, so that the mind is free to study the mysteries of God's works, and to grow in knowledge and wisdom. What an immense economy in human energy is thus effected, and all of this saving may be utilized in developing the higher faculties.

No one can offer an objection to such a system, except those who are ambitious to exercise dominion over their fellows, and who presume that, in some mysterious manner, God has made them better than their brothers. This is a spirit not born of Christianity, and Christ will humble it by the very first act of His reign; for "God hath made of one blood all nations of men to dwell upon the face of the Earth."

The instinct of Individualism and covetousness, that governs those having great possessions, or holding lordly positions of authority, is so deeply rooted, that should Jesus appear, descending from the clouds, they would rise up against him, and would destroy His power if it were possible, rather than submit to the humiliation of being placed upon a common level with the honest working-men, to whom they owe their possessions. And if it were not for that universal education of the masses, and that spirit of justice being aroused through the numerous organizations seeking for social elevation, it would be impossible for Jesus

to maintain His Kingdom. They would drive Him from Jerusalem back to Heaven, and murder every one who advocated Universal Communism. But Jesus has so ordained that, through inspiring angels, the world shall be prepared, so far as the suffering poor are concerned, to receive Him, and rise up as defenders; so that the rebellious shall easily be subdued. It were a great thing for Kings and Princes, either of thrones or wealth, to give up their power, and become subordinate as common workmen in a great family, in which all were served alike. Still, such an act, if they could but realize it and apply the advantages, would but add to their own happiness and spiritual unfoldment; since the greed for money and power only operates to dwarf the soul and dig a yawning gulf between the children of the rich man and of Lazarus.

Assuming then that Universal Communism is the correct principle for the government of highly developed man, or for a people submissive to authority, such as the Asiatic and African races, then the question arises, can such a revolution in society be brought about by human instrumentality?

We are disposed to answer the question in the negative; or if it could be, it would require centuries of struggles and failures.

When we contemplate the servile bondage by which all the Asiatic races are held, and have been for numberless centuries, without any apparent advancement, we are led to believe the Spirit of Liberty has been so completely subdued, that no human effort could arouse it. There must arise a Spiritual Prophet, in whom the masses have faith, before they can be marshaled in armies in defense of their rights. Any local uprising produced by famine, would spend its force so soon as the cause was removed, and the Serfs would go back into the same old slavery. It is true, however, that in this Serfdom of the centuries, the insubordinate brute instinct has been tamed, so that in a state of Universal Communism, these inferior Races would become subordinate subjects; not from intellectual unfoldment, as in the Caucasian Races, but from Educated Subordination. Hence, with all Races not naturally endowed with the highest intellectual capacities, God has instituted a different means of making them obedient subjects, preparatory for the Universal Kingdom; so in all things we are enabled to see the far-reaching design of an Omniscient Mind. We will assume, then, that the inferior Races cannot by any ordinary means be aroused from their stupor to establish their individual rights, yet still have been, through long discipline, made obedient to law. In

this we dispose of at least two-thirds of the human Race, as subjects capable of advancement under a higher form of government, yet incapable of attaining that government through their own inherent strength. Our conclusions, therefore, are, God's justice demands that they shall have a Messiah, in whom they shall have implicit faith, and for whom they will stand as one man in defense of his Kingdom.

If it shall be objected that these nations will look for their own Prophets, we may answer, Jesus might send to each, and doubtless would, those spiritual beings who once taught them upon earth; and so the Chinamen would have their Confucius; the Hindoo their Buddha; the Persian their Zoroaster, and the Arab their Mohamet. We may rightly regard the Development of Religion as an evolution, in which all Divine Teachers were divine in a degree, culminating in Jesus, the crowning glory of them all; and in these subordinate Christs for the different tongues and nationalities, we have spiritual teachers for all, and each the best calculated to reach the hearts of his own people, and in no manner disturb the traditional foundation of their faith. The wisdom shown in the papers read by the "Heathen Priests," at our Congress of Religions at the World's Fair, indicates the unit of all religious efforts, and that

the Christ Spirit is in them all ; and that the whole world is ready to combine in one great Religious Brotherhood.

We have thus disposed of the Pagan countries, but what shall we say of the Christian nations ? Have they the power within themselves to establish a Brotherhood of Man, in which justice shall rule supreme ? We answer this also in the negative. From the King on his throne, down to the little tradesman who employs one man at the bench, or the counter, or the plow, there is a feeling of superiority, one man over another. The moment a man obtains authority to be applied to his own advantage, he begins to hunger for more authority ; and so it occurs, that men who have been elevated from subordinate servants to that of authority over others, at once begin to absorb the elements of the dictator, and instead of seeking that liberty for others which they once sought for themselves, they commence to plan how they can subordinate the liberties and rights of others, and appropriate them to their own advantage. This is the result of Individualism. They no longer absorb the mental atoms impregnated with *liberty thoughts*, but hunger for the greedy forces of nature. It, therefore, follows that nearly all, from the highest to the lowest in authority, will never give up, voluntarily, their

Individualism, whereby they are vested with authority over men. It is also true, that nearly every man, from the great banker down to the owner of a small town lot, will not voluntarily give up his possessions for the common good of a Universal Brotherhood. While this spirit is in opposition to the teachings of Christ, who commanded that all things should be held in Common, and that "the rich should dispose of their possessions and divide with the poor," still it is an instinct, the result of Individualism, so deeply planted in the human mind, that it is much more powerful than Christianity. The greed of a great financier would suffer his soul to go into Eternal Oblivion, rather than give up his Gold.

Thus, it follows, that before the doctrine of Communism could become accepted by a majority, there must be a majority of independent, thinking, reasoning laborers, who have powers of mind to comprehend, intelligently, the principles involved. There must, also, be a unit amongst these men in favor of such a system. They must, also, be thoroughly organized into societies, and drilled to vote and fight for their principles. They must, also, be officered and directed by men of great tact, and careful, cautious, waiting wisdom. The masses must, also, be subordinate, and willing to wait until the opportune time.

Herein lie insurmountable difficulties. The masses forming such an organization would be the unemployed, starving and restless, anxious for immediate results, which would precipitate premature demonstrations, regarded by the State as treasonable, and they would be crushed, and the leaders hung, and the holy word "*Communism*" made the more hideous and terrible.

We are, therefore, compelled to declare every individual effort to the establishment of Communistic principles by force, as impractical, unwise and dangerous in the extreme.

Neither has the world reached that condition whereby it can throw off its Individualism, and selfish instincts, sufficient to make Communism of local communities practical. The numerous experiments in this direction have demonstrated the truth of this statement. Then there remains open but one channel, and that is, it must be planted, nourished, and defended by a Divinely Commissioned Messenger from Heaven, as it hath been foretold and foreordained of God.

It is evident that any great, sudden change of the established order of things, would produce confusion, and disorganization. Therefore, when Jesus shall appear, we may expect that but little change in organized society will be at once effected. The first thing to be accomplished would be to

establish a Universal Federation of Nations, in which Armies would be disbanded, the authority of Kings limited, and the Church purified. Still, Individualism would be permitted for a time. Communism would begin by colonizing the wilds of Africa, and other countries, from the surplus population of great cities. In this colonization the model of the future world would be created. The new colonies would be under the supervision of Divinely directed men, and the construction of Communistic edifices and villages would be arranged with reference to the greatest comfort, health and beauty. Thus, will model Millennial Brotherhood Cities spring up in the wilderness; and where the wild beasts now roam the forests, there will be heard the lowing of the ox, and the bleating of the young lambs, in the midst of the highest Civilization attained by man, and this too, in advance of the oldest Civilizations. Out of the weak shall God raise up the Rulers of the Mighty.

Socialism in Europe and America, where Individualism is most powerful, will prevail, to a large extent, for a time, and will form the transition link between Individualism and the final triumph of Communism; but the success of these new Communistic homes planted in the Dark Continents, will operate, quickly, to prepare the minds of all

men to give up their possessions, and Socialistic combinations, and become members of the one Great Family, and so the change will be so gradually and quietly wrought, that the whole Earth will soon find itself enjoying the fruits of the Millennial Reign, and all done without a jar or a discord. The holders of great possessions, realizing that they must soon part with them, would begin, at once, to use their surplus in such manner as they might feel would do the greatest immediate good, and ere a generation passed away, there would be no rich, and no poor, and no homeless wanderers; for the broad roof of Universal Brotherhood would shelter all. It would seem as though God had reserved the great Dark Continent of Africa, in all of its original wildness, wherein to begin this mighty work.

The progress in Asia, in establishing the new order, would be very rapid; as the complications of interest, and individual enterprises are much less than in Europe or America. They have no such vast Manufacturing, Railroad and Steam Shipping interests to be adjusted to the new order, as in Europe and America; and the transit may be effected much more rapidly. Besides which, a people living in rude, worthless huts, and not possessed of landed interests, may be shifted into Socialistic Communes at once; so we may presume, that all

Pagan countries will be under the complete reign of the new Kingdom before the Christian Nations.

In the establishment of this Universal Brotherhood, and World's Religion, it will follow, that a Universal Language will be necessary, and doubtless a commission of learned men from all countries would be appointed to formulate a new tongue, composed of the best roots of all languages, in which we would find scope and beauty. This language would be taught in all schools, and ultimately would become the only language of the world. The Earth then, being closely connected by telegraph, railroad, steamship, and probably aerial navigation, and all under one peaceful reign, would certainly constitute that perfect Brotherhood of Humanity, which the old Prophets beheld in Vision, and which Jesus has promised. Oh! Ye of little faith, can you not see the beauty and grandeur of God's design, in His Millennial Scheme, and the wondrous wisdom of His ways?

The three Prophecies, that concerning the Destruction of Jerusalem, that representing the Second Coming of Christ, and that foretelling the final destruction, or change of the world by fire, are so involved, one with another, by the recorder, that many have been led to misinterpret them. Christian sects believe from these prophecies, that

at the coming of Christ the world is to be destroyed, and none but the Saints shall reign with Jesus. But this assumes the utter annihilation of all material progress, just at a time when it has reached such perfection as to make an Eden of the Earth possible. The object of Christ's coming is to elevate humanity, not to destroy the world. The destruction of the world by fire, will be many thousands of years hence, and not until the spiritual elements generated from this world shall have been substantially all utilized in the creation of Immortal Spirits, and in expanding the Spiritual Heavens, for God never wastes anything. When the earth shall have given up to the Spiritual Spheres, all of her Soul Substance, except that which lies slumbering in her stored energies, then will those energies be relieved by heat in the manner described in our Essay entitled, "The Universe;" but to assume that the earth is to be destroyed, just as she is approaching her complete spiritual and material development, is the height of folly.

In all of the Visions of the Prophets we are enabled to see fragmentary records of many Visions. This is also true of the Book of Revelations; so if we would understand them properly we must separate them into their component parts, representing entirely different acts. In this manner we

may bring harmony out of the confusion. All the prophecies relating to this great event are exceedingly vague, and sometimes contradictory. Some of the statements are doubtless interpolations. John, in his vision, after describing events covering centuries is made to say, "Seal not the sayings of the Prophecy of this book; for the time is at hand. He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." These erroneous statements, and others like unto them, we find in every Prophecy relating to this event; and we may conclude they were born of the Prophets' own hopeful anticipations. There is, however, a sufficiency of truth to give us full faith in the certainty of the event, but the manner and time of its fulfillment, devolves upon man to search out, from such evidence as he may be able to correlate.

This mystery of the Prophecies we may believe was permitted, or possibly premeditated by the Angelic authors of the Visions, that they might have their stimulating influence of expectancy, from the beginning to the final fulfillment; for we are told that neither Jesus, nor yet the Inspiring Angel, were permitted to know of the time when these things should come to pass. We are forewarned, however, that "When, therefore, ye shall

see the abomination of desolation spoken of by Daniel, the prophet, standing in holy places, whoso readeth let him understand." * * *

"Now learn a parable of the fig tree; when it is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things know that it is near, even at the doors."

The centralization of power in the hands of the few operates for a time for the general good. It establishes great Manufacturing Enterprises; great lines of Transportation, and great Mercantile and Publishing Houses. Those forces operate to develop Invention and to employ Labor, and so long as profitable demand for the products of this labor exceeds production, then we will have continued prosperity, and the world makes great strides in a material sense. But during these periods of prosperity the religious instincts become dwarfed, and the sense of justice subordinate to greed. This was the history of Babylon, and Greece, and Rome. Their excessive prosperity, pride, selfishness and arrogance became their downfall; but in their loss of centralized power, they gave to the world in a diffused form, that knowledge and advancement of civilization, which their centralization produced.

When Rome lost her power the spirit of Rome

was not dead—it was more alive than ever before. The artisans and great master builders, who were compelled to leave Rome, because Rome began to decline, made their knowledge useful in laying the foundations for many Romes, among which we may enumerate all the great cities of Europe, and Great Britain, and their reflected influence in the United States and all the islands of the sea. The world has never retrogressed, as some political economists assert; but the aggregate advancement has been continuous.

But when Rome fell she had a vast virgin field in which to plant her energies, and ultimately develop her modern Romes. These modern Romes are now planted all over the Christian world, and they are numbered by the thousand. All these modern Romes are in the same condition that ancient Rome was when she began to decay. The wealth is in the hands of the few, and the poor are dependent upon them for their daily bread. The great Corporations have influenced men to leave farms and seek employment in the cities, and on railroads, at wages which have just been sufficient to support the laborer and his family. Not one in fifty has accumulated a home, or any surplus, and a few days of idleness leaves them without food. During the last decade of prosperity in the United States, the suffering poor and unem-

ployed of Europe, have found means of subsistence in this country, as the laborers of declining Rome formerly did in England; but this means of adjusting forces is now at an end, as millions of American laborers are unable to find employment. Here, then, we have a most dangerous condition of society. Capital having built up gigantic Corporations, requiring labor, has induced labor to give up its former individual occupations, and thus entirely changed the relationship of society. The Smith, the Carpenter, the Farmer boy employed by railroads have changed their former condition of Independence for one of Dependence. Now, let there be a depression in business—a check in manufacturing, or a stoppage in railroad enterprises, any where in the Christian world, and every laborer is made to feel it. Hitherto any universal upheaval arising from depression has been averted by the adjustment of forces, through Emigration and Immigration, to more favorable fields of labor. But this safety-valve is now closed. Capital is becoming more timid, and few new enterprises of magnitude are even contemplated. Wealth vaunts itself in arrogant splendor, while poverty multiplies. Every legislative act is to appreciate the value of money, and increase the burden of debt. This is not only true of the United States, but also of nearly every Christian

nation, which within itself is a most dangerous omen, and prophetic of the impending disaster. Mighty armies have been marshaled and held, as it were, by the finger of God, until all of the engines of destruction shall have been fully organized.

In the meantime there is a Spirit of Unrest, and a sense of impending danger permeates the mind of all—"men's hearts failing them," as though the Shadow of some Dreadful Event had approached the Earth. Men possessed with different mental organizations feel this Shadow in different ways, and are affected differently. The reckless and heedless exhibit a great degree of indifference; the Infidel becomes more loud-mouthed and blasphemous; the financier more cautious and greedy; the revolutionist more bold and defiant; and the spiritual minded more clear in their faith and hope. Every individual mind attracts to itself those spiritual forces that are the leading characteristics of its nature.

Hence, we shall find that the different elements will all combine to hasten this event of Christ's coming. The increased cautiousness of the moneyed class will cripple industry; industry crippled will increase poverty and recklessness; this will stimulate Infidelity and destroy religious sentiment; this will breed Anarchism. So it will be seen the

whole chain of disastrous condition are linked to the great root of evil—*Money, Usury, Covetousness*. Let the usurer become over cautious and proceed to collect, and refuse further loans to private corporations, then the wheels of industry will stop; labor will be in a state of starvation, and the world in Anarchy. Even the Farmer will not be safe in what he produces; for his fields will be robbed, and his cattle slain and eaten upon the highways. This will lessen food production, and the suffering will increase, until many will die of starvation. The great armies of Europe will be sent forth to battle, but even this will not stop the mighty internal upheavals, and so there will come upon the earth that dreadful calamity of which we have been so forcibly forewarned, when we may look to see many of our beautiful cities but a mass of blackened ruins. In the midst of this confusion, suffering and death, we shall look to see Jesus coming to establish his Everlasting Kingdom. There are those now born — aye, men with whitened beards, who will behold the fulfillment of all these things. Do you ask by what authority I speak? *I answer by the voice of God's thunder; and the flash of His lightning; and the rushing of His winds; and by the black, impending clouds, I know a storm cometh; even so doth my soul hear, and see, and feel this*

gathering storm of heaven!—I TELL YOU, MY BROTHER, IT IS UPON US!!

It is remarkable with what clearness and precision the apostles of Christ have described the conditions of society previous to Christ's advent. Paul says, "This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boastful, proud, blasphemous, disobedient to parents, unthankful, unholy. Without natural affection, trust breakers, false accusers, inconstant, fierce, despisers of those that are good, traitors, heady, highminded lovers of pleasure more than lovers of God; Having a form of Godliness but denying the power thereof; from such turn away; for of this sort are they which creep into houses and lead captive silly women, laden with sin, led away with diverse lusts—ever learning but never able to come unto the knowledge of the truth."

In this short paragraph we have the food for a volume, yet it is only one of many similar prophetic statements, emanating from different authors, all harmoniously combining to sustain the truth of this great event. If Paul could have spent his life with us, and from his observation, written up society as it now exists, he could not have formulated a more striking paragraph of truth than the one we have quoted. There never was a time

when the world was so influenced by a School of Acrobats, who having obtained a little learning, go about with boastful, blasphemous efforts of surface oratory, against Christ, Moses, the Bible and Religion, as though Christianity was some hideous Superstition calculated to lead the people into bondage. We have all heard such Lectures, and have been surprised to hear the shouts of applause they have brought forth from those seemingly possessed of the Spirit of Evil, such as Paul forewarned us, when he said, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition."

And when we consider the great Schools of Scientists, Essayists and Professors, deeply learned in material matters, yet utterly barren in Spiritual perception, and given over to Materialism, how intensely applicable seems that short but most startling sentence, "Ever learning but never able to come unto the knowledge of the truth."

But let us remember that, "There shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of Creation."

It is a truth inexplicable upon any other basis

than the "revealing of that Man of Sin," that the name of Jesus is an offense in the ears of a majority of the people representing Christian nations. They do not like to hear it only in the form of profanity. They are not thus affected by the name of the Deity; and this phenomenal condition of the human mind, we can account for only upon the theory that the Emissaries of Satan are working upon the minds of men, as enemies of the Kingdom of Christ, because in the establishment of His Kingdom on earth the power of Satan will be overthrown. These evil spirits do not so much object to the name of God, since He is not a present Personality; but Jesus, whose Second Coming will represent a Personal Authority, they hate, and instil this hatred into men's souls. Even the most holy of earth sometimes feel this power of Satan, and it is only through constant watchfulness and prayer, that the demons are banished; and it is painful to contemplate, that so many bright intellects have been lead to deny Jesus, and become seductive teachers, in that they are inspired to preach many beautiful truths, yet deny Christ, whereby they lead the unstable souls into hatred of Jesus, and Satan's object is thus accomplished. They are, "Wells without water; clouds that are carried with a tempest, to whom the mist of darkness is reserved forever; for when they

speaking great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption. Spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you."

All these wonderful Prophecies relate to that condition of society that shall precede the coming of Christ; and they so clearly picture the Christian Civilization, as we now find it, that it would seem those false teachers, if they would but prayerfully read this good Old Book, must find a perfect photograph of themselves. But when they do read it, they do so only to hate it the more because of its bewildering truths, and exposure of their own puffed up vanity; and because, also, of Satan's power over them. They will, therefore, rush on to their own destruction, each leading a trail of dying souls along with them; for when Jesus shall become the Supreme Ruler, no rebellious spirit can inherit His Kingdom; for "Then shall the wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Have we not already said enough to sustain the

truth of the records of Christ's Mission, and that it is near at hand? Still we have by no means exhausted the accumulated and constantly accumulating testimony.

The Electric Cable and Telegraph System, that shall place the world in direct communication with Jerusalem, or the center of the New Government, whereby the Voice of the Messiah may be flashed to the ends of the earth, is a prophetic instrument. The Telephone, whereby all communities shall be closely united, is a link in the chain. The great Railroad Systems and Steamship lines, are all highways for Christ; and the Printing Press is His Speaking Trumpet.

The last Congress of Religions, at Chicago, has opened wide the door between Christianity and Paganism, and left it freely swinging in the breeze. This is the most important religious event in history, and he who hath eyes to see, may estimate its import. The Gospel of Christ has been preached to all nations. The Links that shall bind the Brotherhood of Humanity have all been forged, and are fusing hot, awaiting for the coming of the Great Smith, who shall weld them into a band that shall encircle the Earth. Every condition is ready: Satan and his hosts are doing their work which must first be accomplished; the whole earth quivers with the breath of a Strange Mystery, and

it knows not from whence it cometh, nor yet conceives that it is the reflected influence of the Marshaling Powers of Heaven and Hell. The Bride is preparing her white robes, and the fires for the Feast of the Great Wedding have already been kindled, and the Bridegroom waiteth for His Marshaled Hosts, just by the gates, all ready for the opening of the Seal and the Sounding of the Trumpet. "And the Spirit and the Bride say come; and let him that is athirst come; and whosoever will let him partake of the waters of Life freely." "He that testifieth these things, sayeth, surely I come quickly, amen. Even so come Lord Jesus."

The Restless Mystery.

There is some Strange Mystery unfolding on high,
I am sure that there is, for I feel it so plain;
I hear secret whispering 'way up in the sky,
And the Vault seems struggling to open again.

There are some Great Doings going on down in Hell,
The smoke of their furnace hath blackened the night;
How strangely these rumblings come up with a swell,
Like marshaling armies all ready for fight.

There is some Dark Spirit that creeps in the air,
And it mutters and peeps, but shows not its face;
I feel its great wings on the breeze everywhere,
But I cannot tell whither its hiding place.

There's some mighty Something that broods just above,
As watchful as Time and as silent as Death;
And it breathes on my soul the spirit of Love,
Yet something Majestic seems borne on the Breath.

What mean these strange feelings that over me creep—
These mystic-winged Myst'ries that hover so nigh?
It is some great Something that moves in the Deep,
And soon it will burst through the dark, dripping sky.

Context to the Essay, "Inspiration."

All knowledge hath come from an Inspired Source. Inspired thought is the result of the Embodied Spirit coming into correspondence with Disembodied Intel- ligences, and a transference of existing truths from the Disembodied to the Embodied Spirits. There is also a Zone of Divine Spirit, into which the Em- bodied Spirit may enter and gather the highest In- spirations. The Inspiration of THE SPIRIT is higher than that of A Spirit, it being thought regis- tered upon the Embodied Spirit by an influx from the GREAT OVER SOUL. Such were the Inspira- tions of Jesus and all Divinely Inspired men.

Inspiration.

Inspiration is a gift. It is not confined to any Age or People. Neither to sacred or profane writing. It is a law of intercourse between the visible and the invisible, and this law operates continuously. Those who receive inspired thought are simply such as are able to become *en-rapport* with thought entities transmitted by invisible intelligences. To be in correspondence with THE SPIRIT, or the Spirit of God, is to receive Divine Truth. To be in correspondence with *A Spirit*, or an individualized spiritual being of high order, is to receive Philosophical Truth. To be possessed of THE SPIRIT, is to be baptized with the Holy Ghost; to be possessed with *A Spirit*, is to receive information from the Spheres. To be moved by THE SPIRIT, is to speak with the "tongue of fire;" to be moved by *A Spirit*, is to develop new thought. The possession of THE SPIRIT, is the highest Inspiration given to men, and should be sought in preference to the communion with *A Spirit*. Modern Spiritualism has recognized only

the one Spirit—the disembodied Spirit of Mortals—and, hence, has not been baptized with the Holy Spirit. It has never known a day of Pentecost. It has magnified Communion with Spirits above Communion with God, or the Christ Spirit, or the Holy Ghost. To establish a Holy Communion, we must first be in possession of the Holy Spirit, then evil cannot come in and debar the manifestations of purified Spirits.

The Inspiration of THE SPIRIT is never analytic. It states conclusions as with authority. The Inspiration of *A Spirit* philosophises, whereby we may know the reasons for the truth presented. God is Truth, and to be in correspondence with Him, is to receive Truth *per se*. Jesus was in full correspondence with the Divine Spirit, and, therefore, “Spake as one having authority.” He did not reason from premises to conclusions, but gave only the conclusions. When a Minister is moved to speak by THE SPIRIT, it is in short, terse sentences the conclusion of the truth. When moved by *A Spirit*, it is a generalization of facts that lead to the truth. The one is a “tongue of fire,” the other a warm blaze. The one stings the root of error, the other withers the leaves. The one plants truth, the other nourishes it. We should not lose sight of these two distinct Inspiring sources, and endeavor to reach the highest.

All new truths are Inspirations. They exist somewhere, and the human intellect simply find them.

The elements of which the individualized mind is composed blaze out into space, and become telegraph lines to communicate thought to the will center. These mental elements come into correspondence with outside existing mental forces, and gather them up. If they meet the Spirit of God they gather Divine Truth; if the Spirit of Evil they will gather Evil; and so we become filled with good or evil according to the will and spiritual unfoldment. If we will to accept good, nothing but good will come; if we seek evil that will come.

The power of directing or controlling these telegraph lines is the true source of Inspiration. Herein comes the work of the Angel world in giving us inspired thought. The inspiring Spirit and our own become companions, as it were, in the journey for thought. Before we can receive the highest Inspiration, our individuality, or will force, must be in a measure nullified by the will of the Spirit. Every one who receives inspired thought, feels a peculiar something gripping the soul center, while the mind seems far away. If this grip is lost, Inspiration vanishes. We often feel that there is some inspired truth just in sight, but cannot get hold of it. If the lock upon the

will is kept up, so that we do not break the spell, we may soon get it; but if the spell be broken, it vanishes, and we may never reach it. This spell is a psychologic power of the inspiring "Oracle" over our own soul. When it is broken, our Inspiration is gone. A state of mental activity is necessary to inspiration, in order to communicate the thoughts through the physical brain, and thus bring them into correspondence with physical things. The inspiring "Oracle" may communicate with the inner spirit continuously, and they thoroughly understand each other, but this cannot become perceptible to our physical senses, until it is communicated through the brain. Hence, we have, in a semi-conscious condition, many phenomena of Inspiration, which generally vanish when we become wholly conscious. These are thoughts of the soul which have not been engraved upon the physical brain, and, therefore, not in correspondence with matter.

We have sat sometimes, for an hour and more, in a semi-trance condition, and have read long and beautiful articles and poems from a book which seemed to be in front of us, but on arousing we simply remember that we have read something beautiful, but can seldom gather anything but the merest outlines, and that as a dim mysticism; but when writing, the thoughts often come out again, so that

we are able to record them. Sometimes while in this comatose condition, we examine thought as though it was a material thing. We have often seemed to take a verse of poetry, and roll it about as though it was a marble, and examine it all over. We have sometimes cautiously held on to such thoughts, or verses, until we have been able to record them. Inspired thought, however, never furnishes the language in which to record the thought, except when the inspired instrument is in a comatose condition. It comes in a great swelling impulse, or conclusion. It is an inductive thought, and the inspired mind is generally compelled to draw up his own deductions. He has the thought only. He knows it is true but cannot tell how he came to know it. In evolution there is no Inspiration to the conclusion; it must be reached from a chain of circumstantial evidences. In involution we take the conclusion, and reason out the circumstances.

Involution, though not respected by the Material Sciences, yet it is a higher order of Science, and has always discovered scientific truths in advance of Material Science proving them. Franklin's belief that lightning was electricity was an inductive Inspiration; the Kite only proved its truth, so that the Material Scientist accepted it.

An inspired thought given to two different indi-

viduals will appear clothed in different language. The Poet will have it dressed with beauty, the Philosopher with strength; and those with imperfect intellect would not be able to comprehend it, or record it. Hence, a good reflecting, or transmitting instrument is necessary to perfect Inspiration. Shakespeare could not reflect a Poem through an imbecile. An imperfect transmitter may hold an inspired thought, but cannot communicate it. Some men may have such imperfect transmitting powers that they appear to be idiotic, yet inwardly they are possessed with wisdom. The spirit may be perfect, but the physical, transmitting machine, whereby the inward thoughts are brought into correspondence with matter, is imperfect. An injury may produce loss of mind, because the physical transmitter is out of order.

It is, therefore, true that the best inspired minds are the best transmitters. For inspired thought to be transmitted it must be photographed upon the brain, and this cannot be done without the consumption of brain force. A thought never reaches the brain, unless the brain is blazing or sending out transmitting flames, which carry the thought inward. To have the brain in the highest state of illumination, and at the same time have the will locked up, is the best condition for inspired

thought, when we wish to record it or bring it into physical correspondence. There is a condition, however, of soul Inspiration, while the brain is at rest, and this is of the highest order, but it cannot be recorded because there are no material flames.

It is, therefore, true that inspired thought consumes brain force, as much or more than ordinary thought, because the flame is more brilliant. It reaches farther out and comes into new fields. The Poet feels his spirit away off upon the mystic boundaries, and when he finds a little jewel he comes home from a tiresome journey. So it must not be thought that Inspiration is like pouring water through a funnel. It comes from a deep well, and requires work to pump it. God gives us nothing without labor. The inspiring "oracles" may so lock up our will as to prevent us directing the channel of mind force, and permit them to direct it into fields of new truths, but they keep the fires burning, all the same, while they shovel in the thought.

If there was no mind element around us, we would not be able to think. The brain does not think, or produce thought. It simply records thought, so as to direct the physical body in correspondence with physical things, but it requires labor to produce this record, and herein lies the consumption of the brain forces. This is proved

by the visions of the spirit in a comatose condition of the body. There is, then, no consumption of brain, and consequently no record of the thoughts. The spirit produces all thought, and if there was no outside spirit with which the inner spirit came into correspondence, then there would be nothing upon which the inner spirit could act. It would simply go out into a barren mental atmosphere, and return with nothing new. The blazing, transmitting flames would flicker in a mental void, and would go out without collecting a thought, because there was no thought to find. There can be no thought without spirit. The time was on this planet, as we have shown in our *Essay*, "Spiritual Genesis," when it was destitute of spirit and thought. It is now full of both, and sometimes it centralizes itself so as to produce great Psychic waves. Every intelligent mind feels them, because they cannot think without the flame from their brain comes into direct contact with this centralized Psychic Force. This alone proves our theory, that elements of mind exist in space as thought entities.

How can we tell when we receive an inspired thought? We cannot always tell positively. St. Paul could not, as he informs us. But there are many ways of judging. Such thoughts come upon us with a sudden impulse—we are filled

with an irresistible desire to record them. When writing, the hand generally feels a sense of life and activity—sometimes excessively nervous. When the thought is recorded, we feel a sense of perfect satisfaction, if correct; or an uneasiness, if something is not properly delineated. This uneasiness will never leave us until we have rectified the mistake. The Poet always feels this, and sometimes the change of one line, or word, brings a feeling of content, when he knows his verse is complete. To illustrate this thought, I will say, that yesterday I wrote a Poem in which occurred the following verse:

Were I so great that I might stand,
And grasp the Blue Vault with my hand,
And in God's Cosmos *plunge* this cup,
I'd simply bring some pebbles up.

In the first writing, instead of the word "plunge," I used the word *dip*. I felt an uneasiness that something was wrong, and looked the Poem over with great care, but could find nothing to change. Several times this occurred, when finally this morning I went over it again, with pen in hand, and when I reached the word "dip," the "Voice" instantly moved my hand and scratched it out, and wrote "plunge;" then threw the pen down with force, and jerked the hand about with ecstasy, indicating satisfaction. I give this personal nar-

rative, as it will form a guide to others, and such manifestations are a sure indication of an inspiring, or directing intelligence.

The inspiring spirit is not confined to the action of the mind. Our fingers always discover an error in a word, or a doctrine, in opposition to our "oracle," before the mind comprehends it. The hand stops, and feels like it was a thing of intelligent life. We are made to scratch out something and begin again. If we are right, the hand rushes forth with double impetus; if wrong, it dashes the words out again. We have had many such battles with the instincts of the hand, and when we have gotten everything to suit the fingers, we see, had we have written what we intended, it would have been a great mistake. These disagreements always occur when we are trying to enforce some of our own preconceived opinions, as against the opinion of our "oracle." This has occurred many times in the writing of this book, especially in the presentation of those new and strange doctrines on Creation and Spiritual Genesis. We fought against them, as they were a mystery to us, but we could make no headway until they were admitted.

In the entire production of this Book we have been compelled to permit the mysterious power to

have its own way, and it must be held responsible for the opinions.

This personal narrative will be excused, since the writer happens to be a sensitive subject to Psychic Force, and it is given wholly in the interest of a mysterious philosophy, now so little understood.

We make this Essay short, as we only wish to draw attention to the leading thoughts, and facts connected with the subject. One important fact should ever be borne in mind: that is, we cannot receive Inspiration from *THE SPIRIT* unless baptized with the Holy Ghost, by which we are "Born of the Spirit," and to obtain that baptism should be our highest aim in life.

The following lines were written in a small Inn, at Norwich, England, February 9, 1890, while waiting for my dinner. I have found them amongst some cast away manuscript, but since they touch upon the subject of Spiritual Inspiration, though of a very personal nature, I have concluded to use them.

The Mystic Veil.

'Tis strange—'tis very strange you'll say, but yet
'Tis true, that ever since my boyish feet
Did 'long the banks of Olentangy play,
A MYSTIC VEIL has e'er enveloped me.
I see myself a lad there, wand'ring 'lone
Beside the river banks and shady vale,
And gathering scraps of slate on which I write;
Then, by some strange force led—I know not what—
I wander up the rocky, vine-clad stream;
And all the while a Something holds me firm,
And seems to push me here and there as though
I was a leaf or feather in the breeze.

Then this strange force doth set me 'neath a cliff—
The "Alum Banks"—way up the "North Hill Field,"
Where two small streamlets join, and form a brook,
And there it makes me linger long alone,
Sometimes from early morn 'till setting sun;
And all the while this Something seems to talk
To me; not in a voice the ear might catch,
But voice that whispers to my inner soul.

And then I carve strange things upon the rocks,
And cut strange figures in the soft soapstone,
And write strange thoughts for one so young as me:—
I know not what I write, but still I write,
And leave my scribblings on the scrap of slate
Beneath the cliff, 'till people find them there;
And then they watch me, but the Angel Guides
Lead me away to seek another haunt.

I was but seven years of age, I know,
Because it was just after mother died;
And while my little soul was still in grief,

And all the people wondered at my ways,
And at the things I wrote, *and some made sport,*
Which crushed my little soul almost to death,
For what I did I could not help but do ;
And from that day to this that Mystic Force
Has never left my form, and never ceased
To strive and lead me in the better path.

When strong temptations rise and darkened mist
Has gathered 'round until the holy ones
Are barred from me, and evil spirits guide,
Yet still without—beyond the darkened cloud,
I hear sweet voices calling unto me ;
And when I have broke loose from tempter's chains,
And opened wide my arms and sin-stained hands,
I see them flying back to me again :
I feel their cooling touch upon my brow,
And seem to hear them weep with heaven's joys ;
And then some noble thought they give to me.

Sometimes they draw aside this Mystic Shield
And let me look far down the coming time ;
And then when I would write the things I see,
They close the Veil, and dim my hungry eyes,
And blot from off my brain these visions bright,
Until they are to me like vanished dreams.
I seem to stand almost within the grasp
Of some great truths—some wondrous things to be ;
But still they will not let me know them now,
For yet the time hath not full ripened up.

Some day perhaps they may—some day the Veil
May be withdrawn, when I may clearly see
The work they long have guarded me to do :—
A work, may be, upon this wondrous age—
The shifting base of all things temporal—

The transit from the Selfish Age of Might,
To the Age of Justice, Holiness and Light ;
Of which they give me but a fleeting glance,
Then close the Mystic Veil and bid me wait.

Those who but measure Life from what they see,
May call this but a fancy of the brain ;
But if the whole world laughed, and jeered, and mocked,
And in one voice proclaimed me but a fool,
Still, would I say that God's unfolding Light,
That glows upon the checkered page of Time,
Is but reflected from the Gleaming Lamps
Borne by the hands of Spirits, sent by God
As Messengers of Light and Love to man.

These lines they've moved my clumsy hand to write
While yet the minute hand upon the clock
Hath pointed off but fifteen *dits* of time ;
Yet I had not a thought what I would write ;
And when I seek to draw my pen across
These lines which men will not believe, tho' true,
This Veiled Unknown draws 'way my quiv'ring hand,
And numbs my finger's end, and clouds my mind,
Till I give up my will. Then back my hand
Flies to the page and whips the words along,
While *broods* of thought come battling at my brain.

Perhaps a hundred years from now, when men
Have learned more of this wondrous Psychic Force,
Some one will read these lines and drop a tear
For him who lived a Century too soon ;—
Who felt the sting from bigotry and sin,
And died just when the scarlet-furrowed sky
Began to drink God's Sunlight from on High !

*Let all thy Spirit with God's Spirit blend,
And thou shalt find Eternal Life—THE END.*

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